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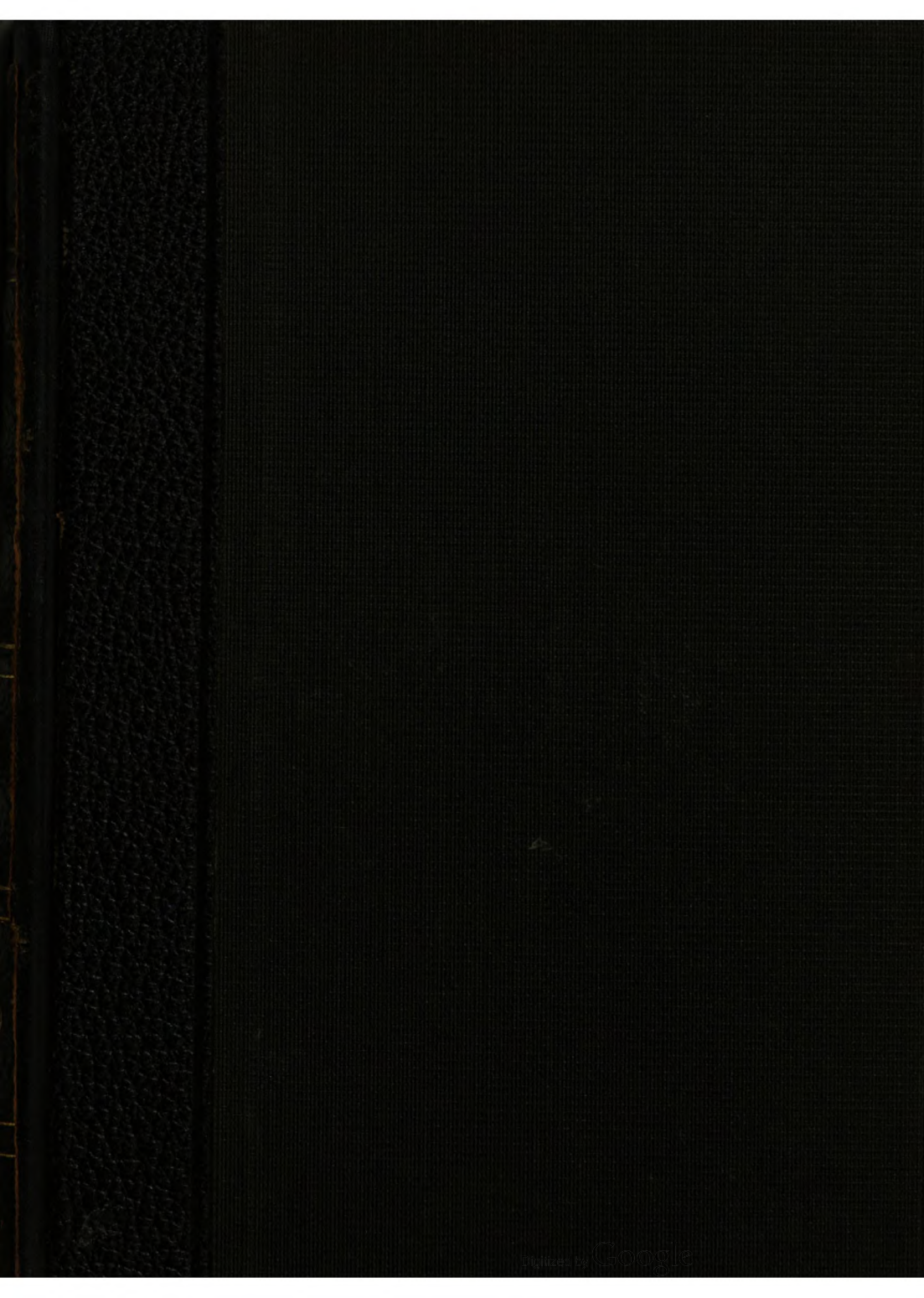
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Volume III.

PUBLISHED BY
CATHOLIC HISTORY CO.
NEW YORK CHICAGO SAN FRANCISCO

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HIS EMINENCE, CARDINAL LOGUE, PRIMATE OF IRELAND.

SERMON

By

HIS EMINENCE CARDINAL LOGUE

Primate of Ireland

Text: "And immediately looking about, they saw no man any more, but Jesus only with them."—St. Mark, IX, 7.

It is marvelously grand—that deep, deep antiquity of the Church's treasury of ritual. The Gospel of this very day sets it forth to us in a way which, at first sight, you would be likely to overlook. The Gospel has been that of the Transfiguration, showing the glory which the Body united to the Eternal Word, vouchsafed to manifest forth on earth, as the reward of its labors, as the crown of its sufferings. Let us now draw near to that blessed mountain where a feast of good things was indeed made to the Apostles, when death was swallowed up in victory, when Moses and Elias appeared in the bodies of their resurrection, where the theme of their talk was the Lord's decease which he should accomplish at Jerusalem. Marvelous is that account from beginning to end; the manifestation of the Holy Trinity; the nearest approach to the Beatific Vision; the union of the giver of the law and the chief of the prophets with Him Whom both the Law and the prophets taught. It is of the passing of the Vision that I had rather speak; the moment when the blessed light had gone by, that is the moment of your pattern, that is the moment—oh, if it might be the continual characteristic—of all our lives! "And immediately looking about they saw no man any more but Jesus only with them." There was a moment in which all those who have adopted religious lives, have resolved that thenceforth, in spite of all difficulties, thenceforth, in the teeth of all obstacles, thenceforth, bearing

down every infirmity, thenceforth, to the end, the Beloved should be theirs, and they should be His. From that moment the motto of the children of Christ became: "Jesus Only." The devoted sister of the religious order goes forth into a miserable hovel to tend some wretched creature, in himself or herself repulsive, the disease fearful, nothing to attract, nothing to invite. She finds impossibilities expected, difficulties underrated and gratitude too often forgotten.

Yet there is a faith, may we all be counted worthy of it, which, even in that poor hovel, can behold the immediate dwelling-place of our dear Lord. "And immediately looking about they saw no man any more but Jesus only with them." Can there be a dearer or happier thought for the century just begun than that of "Jesus Only?" The Festival of Transfiguration comes in the early part of the penitential season of Lent, as if to remind us, while the fight is still continuing, of the glory of Christ's wondrous Incarnation. As if the forty days should not pass altogether unrelieved; as if in the midst of the days of sorrow should come one day of light. I think that of all the great deeds of our Blessed Lord's earthly life the Transfiguration is that of which we are most apt to lose sight. It was a glimpse of Heaven, so far as relates to the glorified Body, of which the whole of Scripture does not give us another example.

"They saw no man more but Jesus only with them." With that determination let us go on with the exalted mission of Holy Church. Having Him, we have all things. "What else can we need?" cried St. Bonaventura, "if Thou, only, Fulness of Perfection, art with us? What hunger can we know if we have Thee, O selected Manna?" Jesus is present here to-day on His Holy Altar just as He was present on the awful Hill of Calvary.

The world may deny His holy presence, may ignore His simple plan of redemption, may declare again and again that it will not have this Man to rule over its conduct, but the true believer is more than ever assured of the Holy Presence, more than ever obedient to His holy will. Look-

ing about, the pious Catholic sees no man any more but Jesus only with them.

Since He is always with us let it be our chief study to please Him. Let us devote this much heralded twentieth century to Jesus, the Sovereign Lord. While new kings and new governments are the order of the day, let us pay loving homage to the King Christ, who liveth and reigneth forever. The simple health-giving and heart-inspiring teachings of our Blessed Lord are just as applicable in the twentieth century, and His presence just as needful and true as on the day when Jesus, taking with Him Peter and James and John, and leading them up into an high mountain apart by themselves, was transfigured before them. And just as truly to-day the voice from out of the cloud says: "This is my beloved Son; hear ye Him."

It is the fashion of these times to boast of the advance of science and of the vast additions made yearly to the sum of human knowledge. One would almost think that men of this century considered themselves a superior race of men; that all the good and great who had gone before were but as children in comparison. And yet this feeling is expressed generally by those who, after all, boast more of ignorance, of their agnosticism than of what they have gained by the experience and toil of their fathers. Vanity of vanities, and all is vanity, besides loving God and serving Him alone. As A Kempis says: "If thou didst know the whole Bible by heart and the sayings of all the philosophers, what would it all profit thee, without the love of God and His grace?"

The account by St. Mark the evangelist of the Transfiguration is described by some men who imagine themselves familiar with the sayings of all the philosophers, who, in fact, esteem themselves philosophers as a beautiful fable. Such sceptics and such scepticism are not peculiar to the twentieth century. Faith and doubt, belief and unbelief, have always been correlative terms. We may hear new terms, we may read new authors, but the intellectual vanity which denies from force of habit that attempts to destroy all that Christianity, civilization and accumulated experi-

ence has done for our race, is always and everywhere the same.

At the epoch of Christ's birth the heathen world had sunk into practical atheism, and the Jewish world was deeply corroded by cant and hypocrisy. In the heathen world religion had almost ceased to exist; in the Jewish world it was tainted at its source. All through His Divine mission on earth our blessed Lord was constantly meeting with sceptics, agnostics and deriders.

They scoffed at His meek and loving humanity and denied His self-evident Divinity. And yet all along the by-ways and among the Judean hills we find Him ever ready to show His credentials from on High. Christ was ever ready to explain the most difficult problems, even to the lowliest and most ignorant—yes, even to the most sinful. He stands with the same readiness to meet inquiry today in this supposed golden age of intellect as in the days of the evangelists. Christ, the King, is also Christ, the Counselor—the “Mighty Counsellor.”

The principal lesson that we have to learn from the account of the Transfiguration is that when we, as earnest, practical Catholics, follow closely in the path pointed out by our mighty Prince, we shall, like Peter and James and John, be led by Jesus up into the high mountain of holiness, where all the pettiness and sorrow of this world will be far below. There in sweet communion with our soul's Redeemer, His garments will be seen to be shining and exceeding white as snow, so as no fuller upon earth can make white.

Truly, the nearer we live to our blessed Lord, the more we follow His kindly injunctions, the more shining and radiant does He appear to us. What a holy privilege it is to live close to Christ; to live in the spirit as His apostles did, both in the spirit and flesh, daily in His radiant presence! When the devout Catholic lives in that near and daily Presence, he will be able to look about him, as did the three apostles mentioned in the Gospel, and see no man any more but Jesus only.

TENTH BOOK

Of

SAINT AUGUSTINE

CHAPTER I

HE PRAYS THAT HE MAY KNOW GOD

Let me know Thee, O Lord, who knowest me; let me know Thee, as also I am known by Thee. O Thou virtue of my soul, enter into it and make it fit for Thee, that Thou mayest have it and possess it without spot or wrinkle. This is my hope, and therefore do I speak, and in this hope I rejoice when I rejoice as I should do. But the other things of this life are so much the less to be bewailed, by how much the more they are bewailed; and by so much the more to be bewailed, by how much men bewail them less. For "Behold, Thou hast loved truth," Psalm 50. And "He that doth the truth cometh to the light," St. John 3. I desire to do the truth in this my confession, both in my heart, in Thy presence and my stile before many witnesses.

CHAPTER II

THE END AND FRUIT OF HIS CONFESSING THE REMAINING INFIRMITIES OF HIS PRESENT CONDITION TO GOD THAT KNOWS THEM

I. And as to Thee, O Lord, before whose eyes the bottomless depth of man's conscience lies naked, what could there be concealed in me, if I had no mind to confess to Thee? For I should only hide Thee from me, and not me from Thee. But now when my groans bear witness that I am displeased with myself Thou shinest out more bright

and pleasant, and art loved and desired, that so I may be ashamed of myself and may throw away myself, and may make choice of Thee; and neither pretend to please Thee or myself, otherwise than in Thee.

2. To Thee, therefore, O Lord, I am manifest, whatever I am; and what fruit there is in confessing to Thee I have already showed. Neither is this done by the words of the flesh and outward sounds, but by the words of the soul and the loud cry of the thought which is known to Thy ear. For where I am evil, to confess to Thee is nothing else but to be displeased with myself; and where I am good, to confess to Thee is nothing else than not to attribute this to myself; for Thou, O Lord, dost "bless the just man," Psalm 4, but first "Thou justifiest him when wicked," Rom. 4. My confession, therefore, O my God, in Thy sight is made to Thee in silence, and yet is not silent. 'Tis made in silence with regard to the sound of the voice, but is not silent with regard to the affection of the heart. For neither do I speak anything that is right to men, which Thou dost not first hear from me, nor dost Thou hear any such thing from me which Thou dost not first speak to me.

CHAPTER III

HE ENQUIRES INTO THE END AND FRUITS OF HIS MAKING KNOWN TO MEN IN THIS PUBLIC MANNER THE INFIRMI- TIES OF HIS PRESENT CONDITION

1. But then what have I to do with men that they should hear these my confessions as if they were to heal all my infirmities? A race curious to know the lives of others, but careless to amend their own. Alas! why do they seek to hear from Thee what a one I am, who will not hear from Thee what they are themselves? and how do they know when they hear from me concerning myself, whether I tell them the truth, seeing no man knows what passes in man, but the spirit of man which is in him, 1 Cor. 2. But when they hear from Thee concerning themselves, they cannot

say the Lord lieth. For what is it to hear from Thee concerning themselves but to know themselves? And who can know the truth concerning himself and say 'tis false unless he lie unto himself? But because charity believeth all things, 1 Cor. 13, viz., amongst those whom it unites together by a mutual bond; therefore I confess to Thee in such manner as that men also may hear me, to whom I cannot demonstrate that I confess the truth, but they believe me nevertheless whose ears charity opens to me.

2. But Thou that art my most interior Physician be pleased to discover to me what fruit there is in this confession of my present condition. For as to the confessions of my past evils, which Thou hast remitted and covered that Thou mightest make me happy in Thee, Psalm 31, changing my soul by faith and Thy sacrament; when they are read or heard they excite the heart, that it may not sleep on in despair and say, I cannot; but that it may awake in the love of thy mercy, and the sweetness of Thy grace, by which he that is weak becomes strong, who by it is made conscious to himself of his own weakness. And good men are delighted when they hear the past evils of those who are now delivered from them; not that they take delight in the evils, but only because these evils have been and now are not.

3. But with what fruit, O Lord, my God, to whom my conscience maketh confession daily, much more secure in the hope of Thy mercy than in its own innocence, with what fruit, I beg of Thee, do I now in these my writings confess also to men in Thy presence, not what I have been in times past, but what a one I am at present? For the fruit of confessing my past evils I have seen and related. But what a one I am now, at this very time of writing my confessions, many desire to know, both of those that have known me and of those that have not known me, yet have heard something from me or of me: but their ear is not near my heart, where I am whatever I am: and therefore they desire to hear me confessing to them what I am within, where neither their eye, nor their ear, nor their mind can penetrate. And this they desire as being they cannot know. For that charity, by which ready to believe me in those things which they

are good themselves, persuades them that I don't lie in these things I confess of myself, and it is this charity in them gives credit to me.

CHAPTER IV

HE DECLARES THE END AND FRUIT WHICH HE PROPOSES TO HIMSELF IN THIS CONFESSION

1. But what fruit do they propose in desiring this? Is it because they would congratulate with me when they shall hear how far I advance towards Thee by Thy gift? and again pray for me when they shall hear how much I am still retarded by my own weight? To such as are thus affected I will freely lay myself open. For this is no small fruit, O Lord, my God, that many should return Thee thanks for us, and that many should pray to Thee for us. Let such a brotherly mind love in me whatever Thou teachest ought to be loved, and again bewail in me whatever Thou teachest ought to be bewailed. Let that brotherly mind do this, not that of the foreigner, "of strange children, whose mouth has spoken vanity, and whose right hand is the right hand of iniquity," Psalm 143, but that of the brother, which, where it approves me, rejoices for me, and where it dislikes me, is sorry for me, because, in both cases, it loves me. To such I will freely discover myself. Let them take pleasure in my good things, let them sigh in my evils. My good things are Thy institutions and Thy gifts; my evil things are my faults and Thy judgments. Let them take pleasure in those, and sigh at these; and let both hymns and lamentations ascend up before Thy sight from their brotherly hearts Thy censers. And Thou, O Lord, being delighted with this sweet odor of Thy holy temple, have mercy on me according to Thy great mercy, Psalm 50, for Thy name's sake; and forsake not what Thou hast begun, but perfect what is as yet imperfect in me. This is the fruit of my confessions, not of my past, but present condition, not only to confess this before Thee with a secret joy accompanied with fear and a secret grief with hope; but also in the ears of the

believing sons of men, the companions of my joy, and co-partners of my mortality, my fellow-citizens and my fellow-pilgrims travelling before me, or behind me, or with me in this life.

2. These are Thy servants, my brethren, whom Thou wouldst have to be Thy children; my masters, whom Thou hast commanded me to serve if I would live with Thee. And it was not enough that Thy word should command me this by speaking to me had it not also gone before me by doing it itself. And this is what I now endeavor, both by words and actions. I endeavor this under Thy wings with exceeding great danger to myself were it not under Thy wings. My soul is subject to Thee, and my weakness is known to Thee. I am a little one, but my Father now and always liveth, and I have a very sufficient Governor; for the same that is my Father is my Governor, and this is Thyself who art all good things to me. Thyself, the Almighty, who art with me, and that before I was with Thee. I will declare, then, to such as these, whom Thou commandest me to serve, not what I have been, but what I now am, and what only as yet I am. Yet I don't hereby pretend perfectly to judge and discern myself, nor would I have them that hear me take me so.

CHAPTER V

HE ACKNOWLEDGETH HIMSELF UNABLE TO SEE OR CONFESS ALL THAT IS IN HIMSELF

1. But Thou, O Lord, art He that judgeth me. For although no man knoweth the things that are in man but the spirit of man which is in him, 1 Cor. 2, yet there is something in man which even the spirit of man that is in him does not know. But Thou, O Lord, that hast made him knowest all things that are in him. But I, though I despise myself in Thy presence, and esteem myself as dirt and ashes, yet know something concerning Thee, which I know not concerning myself; and yet at present "we only see through a glass in a dark manner, not face to face," 1 Cor.

13. And, therefore, as long as I sojourn here so far from Thee, I am more present to myself than to Thee; yet I know concerning Thee that Thou canst in no manner be violated, or receive any hurt; but as for myself, what temptations I am able to withstand, and what not, I don't know. But my hope is that Thou art faithful, who will not suffer us to be tempted above our strength, but with the temptation will also make a way to escape that we may sustain it, 1 Cor. 10. Let me confess, then, what I know of myself, and let me confess what it is that as yet I don't know of myself. Because what I know of myself I know by Thy light; and what I know not I shall so long be ignorant of till my darkness be made as the noon-day from Thy countenance.

CHAPTER VI

HE KNOWS HE LOVETH GOD; AND PROCEEDS
TO EXAMINE WHAT IT IS HE LOVETH,
WHEN HE SAITH HE LOVETH GOD

1. Not with a doubting, but with a certain conscience, O Lord, I love Thee. Thou hast wounded my heart with Thy word, and I fell in love with Thee. Moreover, both Heaven and Earth, and all things that are in them, behold, on every side cry out unto me that I should love Thee, nor do they cease to say the same to all that they may be without excuse. But yet in a higher way Thou wilt have mercy on whom Thou wilt have mercy; and wilt show mercy to whom Thou wilt show mercy, Rom. 9. Otherwise both Heaven and Earth will speak Thy praises to the deaf.

2. But what, then, is it that I love when I love Thee? Neither the beauty of the body, nor the graceful order of time, nor the brightness of light so agreeable to these eyes, nor the sweet melody of all sorts of music, nor the fragrant scents of flowers, oils or spices, nor the sweet taste of manna or honey, nor fair limbs alluring to carnal embraces. None of these things do I love when I love my God. And yet I love a certain light, and a certain voice, and a certain fragrance, and a certain food, and a certain embrace, when I love my God, the light, the voice, the fragrance, the food,

and the embrace of my inward man, where that shines to my soul which no place can contain; and where that sounds which no time can measure; and where that smells which no blast can disperse; and where that relishes which no eating can diminish; and where that is embraced which no satiety can separate. This it is that I love when I love my God.

3. And what is this? I asked the Earth and it said, "Tis not I." And all things therein confessed the same. I asked the Sea and the deeps and the living things thereof, and they answered, we are not thy God, seek higher above us. I asked the fleeting air above, and the whole region of it with its inhabitants cried out, "Anaximens is mistaken, I am not God." I asked the Heavens, the Sun, the Moon and the Stars; neither are we, said they, the God whom thou seekest. And I said to all these things which stand around the doors of my flesh, you have told me concerning my God that you are not he, give me at least some tidings of Him. And they all cried out with a loud voice, "It is He that made us." My asking was my considering them, and their answering was the beauty I discovered in them. And I turned my eyes upon myself, and I said to myself, "And what art Thou?" And I answered, "A man." And behold in this man are presented to my consideration the body and the soul, the one exterior and the other interior. Now which of these it is by which (or in which) I ought to seek my God? whom I had already sought for by the body from the earth even to the Heavens as far as I could send my messengers, the rays of my eyes. But certainly that is the better which is the more interior. For to this it was that those corporeal messengers (the senses) brought back their intelligence; to this presiding in me and judging of all those answers of Heaven and Earth and all things in them, when they said, "We are not God, but He made us." It was the interior man that knew these things by the ministry of the exterior. It was I within that understood these things; I the soul by the senses of my body.

4. I asked the whole world concerning my God, and it answered me, "I am not He, but He made me." Doth not

the world appear the same to all those whose senses are sound? Why then doth it not speak the same to all? Living creatures great and small see it: but they can ask it no questions, for there is not in them reason presiding as judge of the discoveries of the senses. But men can ask these questions that they may behold the invisible things of God, understanding them by the things that have been made by him, Rom. i. But they are apt to be subject to them by love, and, being subject to them, cannot judge them; and they make not these answers but to the questions of those that judge them; neither do they change their voice, that is, their figure, when one man sees them only, another both sees and puts questions to them; so as to appear in one manner to one, and in another manner to the other; but appearing to both in the same manner they are dumb to one and speak to the other; or, rather, they speak to all, but only those understand them who compare the voice which is received from without with the truth within. For it is the truth that tells me neither Heaven or Earth is thy God, nor any body. And the nature of these things telleth this to him that seeth them, for every bulk or body is less in the part than in the whole. Therefore thou are better, I speak to thee, my soul, than any body, for thou animatest the body, giving it life, which one body cannot give to another. But thy God is still the life of thy life.

CHAPTER VII

HE PROCEEDS IN HIS SEARCH AFTER GOD, WHO IS NOT TO BE FOUND EITHER BY THE VEGETATIVE OR SENSITIVE FACULTY OF THE SOUL

1. What is it then that I love when I love my God? Who is this that is above the head of my soul? By this very soul of mine I will ascend up to him. I will pass by that power by which I adhere to this body, and give life and motion to the whole fabric thereof. For 'tis not by this power I can find my God. Else a horse and a mule which have no

understanding, Psalm 31, would also find Him, for in them there is the same power, by which their bodies also live.

2. There is another power in me which giveth not life alone, but sense to my flesh, which the Lord hath framed for me; who hath ordered that the eye should not hear, and that the ear should not see; but that I should see by the eye and hear with the ear; and in like manner hath assigned to the rest of the senses what is proper to each of them, in their several places and offices; which however diverse, I being but one soul, act by them. I will pass by this power also, for the horse and mule have the same, which likewise are sensitive as well as I.

CHAPTER VIII

HE PASSES ON TO CONSIDER THE FACULTY OF
THE MEMORY, THE MANY WONDERS OF
WHICH, TO THE GLORY OF ITS MAK-
ER, HE ENLARGES UPON IN THIS
AND THE FOLLOWING
CHAPTERS

1. I will pass over, then, this faculty also of my nature, and I ascend higher, as it were, by steps, till I find Him that made me. And, behold, I come next into the spacious fields and vast palaces of my memory; where are treasured up numberless forms and images, conveyed in thither from such things as have been perceived by the senses; there also are repositied whatever thoughts we have formed, either by augmenting in our fancy, or diminishing, or any other way varying the things which our senses have discovered; and whatever other things have entered thither, which have not as yet been swallowed up and buried by oblivion. When I am here, I call for whatsoever I have a mind should be brought out; and some things appear as soon as they are called for; others are sought a longer time before they are found, and are fetched out, as it were, from some more secret repositories; others again thrust themselves out in crowds, and whilst I am calling for and seeking another thing will start up as if they said, "Is it not us you want?"

And I put them by with the hand of my heart from before the face of my remembrance until the thing that I desire be unclouded and come forth in my sight from its dark and hidden cell. Other things are presented as they are called for, easily and in regular order, so that what goes before still gives place to what follows, and having given place is laid up again to be forthcoming another time when I shall have a mind. All which is done when I relate any thing by heart.

2. There all things are kept distinctly, and by their several kinds, which have been brought in by their several avenues, as light and all colors and forms of bodies, which have come in by the eyes, and all kinds of sounds through the ears, and all smells through the passage of the nostrils, and all tastes by the door of the mouth, and by the sense of feeling spread through the whole body, what is hard, what is soft, what is hot or cold, smooth or rough, heavy or light, either within or without the body. All these things are taken into the vast storehouse of the memory, and I know not what secret and inexplicable folds thereof, to be brought forth and reviewed as there shall be occasion; and all of them come in by their respective gates and are laid up in the memory. Not that the things themselves enter there, but their images are there ready at hand to our thought when it remembers them.

3. Which images in what manner they are formed who can tell, tho' it is plain enough by which of the senses they have been received and brought in? For when I am both in darkness and in silence I represent colors in my memory when I please, and distinguish between white and black and what others I please; neither do sounds come in and disturb what I am considering on, which has been taken in by the eyes; though they also be there all this while and lie still in their proper repository; for I call for them also, if I please, and they come forth immediately. And though the tongue be quiet, and the throat silent, I sing there as much as I will; and those images of colors which are nevertheless there don't intrude themselves nor interrupt me when I am surveying that other store which came in by the ears. Thus

also the other things which have been brought in and stored up together by the other senses I recall to mind as I please; and I distinguish the smell of lilies from that of violets when I am smelling nothing; and prefer honey to new wine, and smooth to rough, not by tasting or touching either at that time, but by remembering only. All this I transact within the great hall of my memory.

4. There Heaven, Earth and Sea are presented to me with all things in them which my senses have ever perceived, such only excepted as I have forgotten. There I also meet with myself, and take a review of myself what I have done, when, and where, and how I was affected when I did it. There are all things formerly experienced by me, or believed upon the relation of others, so far as I remember them. From the same store I form also to myself, and add to those that are past, more and more things like to such as I have experienced; or believed from what I had experienced; and from these again I represent future actions, or events, or hopes; and meditate on them as if they were present. "I will do this or that," say I, within this vast bosom of my mind, full of the images of so many and so great things. "And the consequence of so doing will be this or that. Oh, if such or such a thing might be! And God forbid that this or that should happen." Such things I say with myself; and when I say so the images of all these are before me, out of the same treasury of my memory; neither should I say any of these things at all if they were wanting.

5. Great is this power of the memory, exceeding great, O my God, an inward room, spacious and boundless: who can sound the bottom of it? And this is a power of my soul, and belongs to my nature; and I myself am not able to comprehend all that I myself am. The soul, then, is too narrow to contain itself, so that where it is, what it is, it cannot comprehend. Is it then out of itself? Or is it not in itself? How then does it not contain or comprehend itself?

6. This is to me a subject of great wonder. I stand astonished at it. And men go a great way to see and admire the heights of mountains, and the vast billows of the sea, and the courses of great rivers, and the compass of the

ocean, and the motions of the heavenly bodies, and leave themselves and wonder not at themselves. Now when I named all these things I saw them not with my eyes; yet I should not have named them, if I had not then both mountains, and waves, and rivers, and stars which I have seen, and the ocean which I have heard of, represented in my memory, and that with their proper bulk and extension as if I had seen them abroad. And yet when I saw them with my eyes I did not draw in any of them, nor are they within me, but their images. And I know by which of the senses of the body I received their several impressions.

CHAPTER IX

THE MEMORY OF THE RULES OF ARTS AND SCIENCES

I. But these are not the only things which are lodged in this immense capacity of the memory. For here also are all those precepts of the liberal arts which are not as yet forgotten, removed as it were into a more inward place, though indeed there is no place. And as for these I carry about with me not the images of them, but the things themselves. For what learning is, what the skill of disputing, how many kinds of questions there are; whatever I know of these things, is in such manner in the memory as that I have not kept only the image, and left the thing without me; or, that like a voice, it has sounded and then passed away, leaving behind it an impression made by the ears, by which it may be represented again as if it was sounding when it is not sounding; or like a scent, which, whilst it passes and is dispersed in the air, affects the smell so as to convey into the memory its image, which, by remembering, we may again call before us; or like meat which hath now no taste in the stomach, and yet still is, as it were, tasted in the memory; or as something which by the touch or feeling of the body is perceived, which, when it is at a distance, is still imagined as represented by the memory; for these things themselves are not let into the memory, but their

images only are taken in with a wonderful celerity, and are there laid up, as it were, in wonderful cells, and no less wonderfully are fetched out again by the remembrance.

CHAPTER X

HOW SUCH THINGS ARE IN THE MEMORY AS DID NOT ENTER BY ANY OF THE SENSES

1. But when I hear that there are three kinds of questions whether a thing be or no? and of what quality it is? I have indeed within me the images of those sounds by which these words were formed, and I know that the sounds themselves passed through the air with a noise, and are now no more; but as for the things themselves which are signified by those sounds I did not meet with them by any of the senses of my body, nor ever saw them but in my own mind; and I laid up in my memory not their images but themselves. Which, how or whence they came in to me, let them tell that can. For if I go through all the gates of my flesh I cannot find by which of them they entered in.

2. For the eyes say, if they be clad with any color, we have discovered them; and the ears say, if they made any noise or sound, we gave tidings of them; the nostrils say, if they had any smell, they passed through us; and the sense of the taste says, if they had any savor, ask me no questions about them; and the touch says, if they had no body I could not feel them and, therefore, could give no notice of them. From whence, then, and by what way did these things enter into my memory I cannot tell how it was. For when I learnt them it was not by giving credit to another's judgment, but by acknowledging them in my own, and there finding them to be true. And so I recommended them to my memory, laying them up there, as it were, from whence I might call for them when I pleased. They were then within me even before I learnt them; but they were not in my memory. Where then were they? or how did I know

(when they were first mentioned to me) and readily acknowledge. It is so, and it is true, if they had not also been already in my memory? but so retired and removed out of the way, as it were, in certain hidden caves that unless they had been drawn out by my being minded of them by some other man I could never perhaps have thought on them.

CHAPTER XI

WHAT IT IS TO LEARN SUCH THINGS AS ARE NOT DISCOVERED BY THE SENSES

We find, then, that to learn such things as these (of which we don't take in the images through the avenues of the senses, but without any images see them within us as they are in themselves) is nothing else but to bring, as it were, together by thinking on them, and to take notice by the application of one's mind to them, of such things as before were indeed in the memory, but without union or order; that so being now laid up, as it were, at hand in the same memory, where before they lay scattered and neglected, they may the more easily occur to our attention, to which they are now grown to be familiar. And how many things of this nature does my memory carry about, which are already found and, as I said, laid up, as it were, at hand, which we are said to have learnt and to have known? Which, if I should forbear for a long time calling them to mind, would again sink down in such manner, and, as it were, slip away into the more remote and abstruse apartments of the memory; that I must, in order to know them, think them out again and gather them together within the same region (for they have no other) from that dispersion in which they lay scattered before. From whence thinking in Latin is called *cogito*, from *cogo*, to gather or assemble (as *actito* is derived from *ago*, and *factito* from *facio*), yet so that the mind has appropriated this word (*cogito*, to think) to itself in such manner that no other gathering or assembling is called *cogitation*, but that which is in the mind.

CHAPTER XII

THE MEMORY OF THE MATHEMATICS NOT
BORROWED FROM THE SENSES

The memory also contains the innumerable forms and rules of numbers and dimensions, none of which were imprinted by any sense of the body. For they have neither any color, or sound, or smell, nor have they been either tasted or at any time touched. I have heard, indeed, the sounds of the words by which they are signified when they have been discoursed upon, but these sounds are one thing, and they are quite another; for the sounds are different in Greek from what they are in Latin; but the things themselves are neither Greek nor Latin, nor any other kind of speech whatsoever. I have also seen the lines drawn by workmen, and even such as have been most fine, like those of a spider's web; but those are not the same, nor are they the images of these which my corporeal eye has discovered to me (but far more perfect). He knows them, however, without any thought of any kind of body, has acknowledged them within himself. I have also perceived the numbers which we reckon up with all the senses of my body; but those by which we number are quite other things, neither are the images of these others and therefore have a more perfect being. He may laugh at me whilst I am saying these things who sees them not, and I may have reason to pity him for laughing at me.

CHAPTER XIII

OF THE MEMORY OF THINGS THAT HAVE
PASSED IN THE MIND, AND OF THE
AFFECTIONS OF THE SOUL.

I. All these things I retain in my memory, and how I learnt them I also retain in my memory; and many things I have heard, which, in dispute, have been very falsely urged against them, which also I retain in my memory; which, although they be false, yet my remembering them is no false-

hood. And that I distinguished between those truths and these falsities which were said against them, this also I remember. And I see that I now discern these things in another way than I remember myself formerly to have discerned them when I thought upon them. Therefore I remember also that I have often thought upon these things; and what I now discern and understand I lay up in my memory that I may afterwards remember that now I understood them. Therefore I also remember my having remembered. And if afterwards I should remember that I could not remember them, this also would be by the same faculty of the memory.

2. The same memory contains also the passions and affections of my soul, not in the same manner as the soul has them when she experiences them, but in another very different manner, proper to the power of the memory. For when I am not joyful I can remember my former joy; and at a time when I am not sorrowful I can remember my past sorrow; and I can reflect without fear upon my former fears. And can call to mind my former desires without desiring. Nay, sometimes, on the contrary, it is with joy I remember my past sorrow; and with sorrow I remember my former joys.

CHAPTER XIV

AN INQUIRY HOW WE REMEMBER THE PASSIONS OF THE MIND AT A TIME WHEN WE ARE NOT AFFECTED WITH THEM, BUT WITH QUITE OPPOSITE PASSIONS

1. This would not be to be wondered at with regard to the body, for the mind is one thing, the body another. And, therefore, it is no such wonder that I should with joy of mind remember the past sorrow or pain of the body. But here the wonder is because the memory itself is the mind. Hence, when we recommend any thing to be remembered, we say, See you keep it in mind; and when we have forgot a thing, we say, It was in my mind, and it has slipt out of

my mind, still calling the memory the mind. Which being so, what is the meaning of this, that when with joy I remember my past sorrow, there should be joy in my mind and sorrow in my memory? And that my mind should be joyful from the joy that is there, and yet my memory should not be sorrowful from the sorrow that is there? For doth not the memory belong to the mind? Who can say this? Is then the memory, as it were, the stomach of the mind, and joy and sorrow like sweet and bitter meat, which, when they are committed to the memory, like meats which are gone down into the stomach, may be repositied there, but cannot be relished there? It would be ridiculous to think that these things are alike, and yet they are not all together unlike.

2. But behold I bring it forth out of my memory, when I see there are four passions of the mind, desire, joy, fear and sorrow; and whatsoever I can say concerning them by defining and dividing each of them into their different kinds, it is there (in the memory) I find it and thence I fetch it out; and yet I am not disturbed by any of these passions whilst I am remembering and speaking of them. And they were there even before I was considering and surveying them, for otherwise I could not have brought them out by remembering them. Perhaps, then, as meat is brought out of the stomach by ruminating or chewing the cud, so these things are brought up out of the memory when they are called to our remembrance? But why then is not the sweetness of joy or the bitterness of sorrow (in this kind of chewing the cud) felt in the mouth of the thought of him that discourses on them and remembers them? Or is it in this particular that these things are unlike, since they are not alike in all things? For who would ever willingly mention or speak of such things, if, as often as we name sorrow or fear, we should be afflicted with sorrow or fear? And yet we should never speak of them if we did not find in our memory not only the sounds of their names according to the images of them imprinted through the senses of the body, but also the notions of the things themselves, which we did not receive in through any of the doors of the flesh; but the mind itself

perceiving them by the experience it hath of its own passions, recommended them to the memory, or the memory of itself retained them without their being recommended by any.

CHAPTER XV

SOME THINGS WE REMEMBER BY THEIR IMAGES, OTHERS BY THEMSELVES

But now whether this be by the way of images or no, who can easily tell? For if I name a stone, or name the Sun, when the things themselves are not present to my senses, their images nevertheless are present to my memory. I name pain of body; the thing is not present when I am not in any pain; and yet if the image were not in my memory, I should not know what I was speaking of, or distinguish it from pleasure. I name health of body, and when I am in health, the thing itself indeed is with me; but yet if the image of it was not also in my memory, I could by no means remember what the sound of these words signified: neither would the sick know, when they hear health named, what was meant by it unless that same image were retained by the power of the memory even when the thing itself is absent from the body. I name the numbers which we number, and they are present in my memory; not their images, but themselves. I name the image of the Sun, and this same image is present in my memory. For 'tis not the image of this image which I have then before my mind, but this image itself. Itself is present to my remembrance. I name the memory, and I know what I name, and where do I know it but in the same memory? Is the memory present to itself by its image, or is it not present by its own self?

CHAPTER XVI

THAT THERE IS A MEMORY ALSO OF OBLIVION OR FORGETTING

1. What when I name oblivion, and know very well what it is that I name? Whence should I know it if I did not remember it? I speak not of remembering the sound of the

word, but the thing that it signifies. Which thing, if I had forgotten, I should not be able to know what that sound meant. Therefore when I remember memory, this same memory is by itself present to itself; and when I remember at once both oblivion and memory, oblivion is also at the same time present; memory, by which I remember, and oblivion, by which I do not remember. Yet what is oblivion but the privation of memory? How then must it present that I may remember it, when if it is present, I cannot remember. But whatever we remember we retain in our memory, and we certainly remember oblivion or we could not, upon hearing that name, know the thing signified by it; therefore oblivion also is retained in the memory. It is present, therefore, with us that we may not forget; and its very being present is forgetting. Or are we to gather from hence that oblivion, when we remember it, is not in the memory by itself, but by its image? For if it were there present by itself, it would make us not remember but to forget.

2. And who can find this out? Who can comprehend how it is? Here, O Lord, I labor, and I labor in myself. And am become to myself a land of hardship and much sweat. For I am not now searching into the regions of the Heavens, nor measuring the distances of the stars, nor inquiring into the manner of the earth's being poised; for 'tis I myself that remember, I the soul. It is no such wonder that any thing should be far from my apprehensions that is not myself. But what can be nearer to me than myself? And behold the power of my memory is what I cannot comprehend, without which I cannot so much as name myself. For what shall I say, being certain as I am that I do remember oblivion or forgetting? Shall I say that the thing which I remember is not in my memory? Or shall I say that this forgetting is in my memory to the end I should not forget? Both are highly absurd.

3. What shall I say to that third thing, viz.: is that it is not oblivion itself but the image of it that is in my memory when I remember it? But how can I maintain this, since when the image of any thing is imprinted in the memory,

the thing itself must first be present from whence the image may be imprinted? For 'tis in this manner that I remember Carthage, and all the places where I have been, and in this manner I remember the faces of the men whom I have seen and the objects of the other senses; in this manner I remember the health or pain of the body; when these things were present my memory borrowed from them their images, which I might have present with me and survey in my mind as often as I should afterwards remember the things themselves when absent. If, therefore, oblivion also be retained in the memory, not by itself, but by its image, it certainly must first have been present itself that the image of it might be taken. Now, when it was present, how could it imprint its image in the memory when the nature of oblivion is to raze out by its presence what it finds already imprinted there? and yet, however it is, though the manner of it be incomprehensible and inexplicable, certain I am that I remember oblivion itself, which is that which covers and defaces what we have before remembered.

CHAPTER XVII

HE ADMIRES THE POWER OF THE MEMORY, BUT RESOLVES TO PASS BEYOND IT TO FIND HIS GOD

1. Great is this power of the memory, and something very astonishing, O my God; a profound and infinite multiplicity, and this is my soul, and this is myself. What a thing, then, am I, O my God? What a nature am I? A various and multiform life, and very incomprehensible. And behold through these innumerable fields, and dens and caverns of my memory, innumerable full of innumerable sorts of things (either by their images, as of all bodies; or by their presence, as of arts; or by I know not what kind of notions or marks, as of the affections of the mind which the memory retains when the mind does not suffer them; whereas whatever is in the memory is in the mind) through all these things, I say, I run, I fly this way and that, I dive as far as I can, and no where can I find an end. So great is the

power of the memory; so great the power of life in a man that lives a mortal.

2. What then shall I do, O Thou my God, my true life? I will also pass beyond this power of mine, which is called the memory; that I may come to Thee the sweet light, what sayest Thou to me? Behold I am ascending by my soul unto Thee, who remainest above me; and I will pass beyond this power of mine, which is called the memory; desirous to come at Thee where Thou mayest be come at; and to cleave to Thee, where one may cleave to Thee. For as to memory, I find it both in beasts and birds; otherwise they could not return to their dens or nests, or do many other things which they are accustomed to do; for neither would they be accustomed to any thing but by the memory. I will, therefore, pass by this memory that so I may arrive at Him who hath made me otherwise than the four-footed beasts and wiser than the fowls of the air. I will pass beyond the memory. But where then shall I find Thee, O true good, and secure delight, where then shall I find Thee?

CHAPTER XVIII

OF THE MEMORY OF THINGS LOST

1. If I find Thee any where besides, or out of my memory, I must then remember Thee not; and how then shall I find Thee if I have no remembrance of Thee? When the woman had "lost her groat and sought it with a candle," if she had not remembered it, how could she have found it? for when she had found it, how could she know that was it, if she had not remembrance of it? I remember my seeking after many things that I had lost and that I have found them; whence do I know this? Because when I was seeking any of them, if one should say to me, Is it not this or that? I should answer, No, until that were brought forth which I sought after. Which, if I had not remembered whatever it were, though it should be offered to me, I should not find it because I should not know it. And so it always happens when we seek after any thing that is lost and find it.

2. But when a thing is only lost from the eyes, and from

the memory, as any visible body, the image of it is kept within us, and by it the thing is sought till it be restored to our sight, and when it is found it is known by that image which is within. Neither do we say that we have found what was lost if we do not know the thing to be the same, nor can we know it if we do not remember it. But this was lost to the eyes, but still preserved in the memory.

CHAPTER XIX

OF REMEMBERING AGAIN THINGS THAT WERE FORGOTTEN

I. But what shall I say when the memory itself loseth a thing, as it happens when we forget something and seek to remember it again? and where is it we seek it but in the memory itself? And there, if one thing be offered for another, we reject it till that thing occurs which we are seeking, and when that occurs we say, "That is it," which we should not say if we did not know it to be the same; neither could we know this if we had not remembered it. Therefore we had not indeed forgotten it. Or shall we say the whole was not forgotten; but by the part which was still retained the other part was sought for; because the memory perceived that she did not represent together the things she used to meet together, and halting as it were by the cutting off of some part of its accustomed object called for that to be restored which was wanting? as when a man whom we know is seen or thought on, and we have forgot his name, and endeavor to recollect it, whatever other name occurs, it suits not, because it has not been used to be joined in our thought with him, and therefore it is rejected until that come up which our thought has been used to represent with him, and therein it rests without any unevenness; and whence does it come up, but out of the memory itself? For when, upon being reminded of it by another, we again acknowledge it, it is from thence we have it. For we do not receive and believe it as something new, but remembering it, we approve of it as being the thing we sought. But if it be

utterly effaced out of the memory, we remember it not, even when we are told of it. Neither have we altogether forgotten a thing, if we can but remember that we have forgotten it. But what we have utterly forgot we cannot so much as seek for as a thing lost.

CHAPTER XX

ALL MEN DESIRE BEATITUDE. THEY MUST
THEREFORE HAVE SOME NOTION OF
IT; AND CONSEQUENTLY IT MUST
HAVE A PLACE IN THEIR
MEMORY

1. How, then, do I seek Thee, O Lord? For when I seek Thee, my God, I seek a happy life. I will seek Thee that my soul may live: for my body lives by my soul, and my soul lives by Thee. How then do I seek a happy life? For it is not with me till I can say, it is enough, there where I ought to say so. How then do I seek it? Is it by the way of remembrance, as if it were a thing that I had forgot, but still retain in mind that I had forgotten it? Or is it by the way of desiring to learn a thing unknown, which I either never knew, or have so absolutely forgot, as not even to remember that I have forgot it? But is not this happy life the thing that all desire, and there is no man that desires it not? Where then have they had any knowledge of it that they should so desire it? Or where have they seen it, that they should be so much in love with it? We have it, then, but after I know not what manner; and there is a certain other manner in which, when any one hath it, he is then happy. And there are some that are happy in hope: these have it in a lower manner than they who already are happy in deed; but yet are better than they who are neither happy in deed nor in hope. Yet even these, if they had it not in some manner, would not be so desirous of being happy, which they must certainly desire.

2. They have got some knowledge of it I know not how; and therefore they have it by I know not what sort of

notion; of which I further inquire, whether it be in the memory or no? For if it be there, then we must some time or other have been happy. Whether every one in his own particular, or all in the person of him who first sinned, in whom all died, and from whom all are born with misery into this world, I do not examine at present. I only seek whether a happy life be in our memory? For we should not love it if we had no knowledge of it. We hear this name; but it is the thing itself that we all profess to desire: for it is not the sound of the words with which we are delighted. For when a Grecian heareth this in Latin, he is not affected with it, because he knows not what is said; but we are affected with it; as he also is when he hears the same in Greek. For the thing itself is neither Greek nor Latin, which both Greeks and Latins, and men of all other languages are so eager after. It is known therefore to all, because if they could all by one word be interrogated, whether they desired to be happy, they would all answer without the least hesitation, that they desired it. Which they would not do if the thing signified by that word was not retained in their memory.

CHAPTER XXI

IN WHAT MANNER BEATITUDE, OR A HAPPY LIFE, IS IN THE MEMORY

1. Is it then in their memory in such manner as when a man remembers Carthage, which he has seen? No. For a happy life is not seen by the eyes, because it is no body. Or is it in the memory as we remember numbers? No. For he that has these in his knowledge seeks no longer for the acquiring of them. But we have a happy life in our knowledge, and therefore we love it, and nevertheless we want to acquire it that we may be happy. Is it then in the memory, as we remember eloquence? No. For, although they that as yet are not eloquent, upon the hearing that name remember the thing itself, and many of them desire eloquence, from whence it appears that they have a knowl-

edge of it. Yet these men have, by the sense of the body, observed others that were eloquent and have been delighted therewith, and hence desire to be such. For were it not for that exterior knowledge, they would not have been delighted; and if they had not been delighted, they would not desire to be such themselves. But as for a happy life, we can have no experience of it in others by any of the senses of the body.

2. Is it then in the memory, as we remember joy? Perhaps it may be so. For I remember joy even when I am sorrowful, as I do a happy life when miserable. Neither did I ever, by any sense of the body, either see, or hear, or smell, or taste, or touch my joy; but I have experienced it in my mind, when I have been joyful, and the notion of it stuck in my memory; so that I am able to remember it sometimes with contempt, sometimes with desire, according to the diversity of the things in which I remember myself to have rejoiced. For in sinful things I have experienced a kind of joy, which, when I now remember, I hate and detest; and I have had a joy in good and virtuous things, which I remember with desire, if perhaps these are not with me now; and therefore with sorrow I remember my former joy. Where then, and at what time, have I had experience of a happy life that I should remember it, and love it, and desire it? And not only I, or a few only with me, but all of us, without exception, desire to be happy. Which, if we did not know with an assured knowledge, we should never desire with so resolute a will.

3. But what is the meaning of this, that if you ask of two men whether they will serve in the wars, it may be one shall answer that he will, the other that he will not. But if you ask of them whether they desire to be happy, both without the least hesitation shall answer that this is what they desire: and that for no other reason one is willing to serve, the other is unwilling, but that they may both be happy; is it perhaps because one man finds joy in one thing, another in another thing; all agree in affirming that they desire to be happy, in the same manner as they would all agree, if they were asked, in affirming that they desire to have joy,

and that this same joy is what they call a happy life. Which joy, though one man seeks in this, another in that, yet this one thing all aim at, viz.: that they may rejoice; which being a thing that no man can say he has not experienced, therefore it being found in the memory is known again, when we hear the name of a happy life.

CHAPTER XXII

A HAPPY LIFE IS JOY IN GOD

Far be it, O Lord, far be it from the heart of Thy servant, who confesseth to Thee, far be it from me to think that every sort of joy can make me happy. For there is a joy which is not given to the wicked, but to them who freely worship Thee, whose joy Thou thyself art. And this beatitude, or a happy life, to rejoice to Thee, in Thee and for Thee: this is it, for there is no other. But they that think there is some other beatitude seek after some other joy, which is not true, and yet their will still follows some image at least, or resemblance of joy.

CHAPTER XXIII

WHY MEN ARE NOT HAPPY, NOTWITHSTANDING THEY ALL IN SOME MEASURE LOVE THE TRUTH, AND REJOICE IN IT

I. Is it not then certain that all desire to be happy, because as many as will not rejoice in Thee, which alone is a happy life, will not indeed a happy life? or do all will this? But because the flesh lusts against the spirit, and the spirit against the flesh, Gal. 5, so that they do not do what they will, they fall upon that which they are able to do and are content with it; because that which they are not able to do they do not will so much as is sufficient to make them able. For I ask of them all, whether they had rather rejoice in the truth or in falsehood? and they make as little hesitation in answering that they had rather rejoice in the truth, as they

do in saying that they desire to be happy. For a happy life is joy in the truth. And this is joy in Thee, who art the truth, O God, my light, the health of my countenance, my God. This happy life all desire; this life, which alone is happy, all desire; all desire joy in the truth. I have met with many that are willing to deceive, but not one that had a mind be to deceived. Where then have they had a knowledge of this happy life, but only where they have known the truth? For this also they love, because they are not willing to be imposed upon by falsehood. And when they love a happy life, which is nothing else but joy in the truth, they must needs also love the truth. Nor would they love it if they had not some knowledge of it in their memory.

2. Why then have they not a joy in it? and why then are they not happy? Because they are more strongly occupied in other things, which rather make them miserable, than that which can make them happy, of which they have but a slender knowledge. For as yet there is but little light in men: O let them walk, and walk on, lest the darkness overtake them, St. John 12. But why does truth often bring forth hatred? and why did Thy servant become an enemy to men preaching the truth, Gal. 4. Since all men have a happy life, which is nothing else but joy in the truth; because truth is so loved that whosoever love any thing else would have that to be truth which they love. And because they are not willing to be imposed upon by falsehood, they are not willing to be convinced that they were thus imposed upon. Therefore they hate the truth for the sake of that thing which they love instead of truth. They love the truth when it shines upon them, and they hate it when it reproves them. For because they are unwilling to be deceived, and willing to deceive, they love the truth when it discovers itself, and they hate it when it discovers themselves. And therefore they are justly repaid that they who are unwilling to be made manifest by the truth shall be manifested by it against their will; and the truth itself shall not be manifested to them. Thus, even thus, the mind of man, yea, even thus, being blind and sick, and filthy and impure, it would fain lie hid; and is not willing that any thing should lie hid from

it. The contrary justly happens to it that itself cannot lie hid from the truth, and the truth lies hid from it. And yet, however miserable it is, even so it rather chooses to rejoice in true things than in false. But then only will it be truly happy, when, without any impediment or distraction, it shall rejoice in that only truth by which all things are true.

CHAPTER XXIV

THAT GOD ALONE IS IN THE MEMORY

Behold how far have I travelled in my memory, seeking Thee, O Lord; and I have not found Thee out of it. For neither have I found any thing concerning Thee which is not in my memory since I first learnt Thee; for since I first learnt Thee, I have not forgot Thee. For where I found the truth, there I found my God, who is the truth itself; which, since I first learnt, I have not forgot. Since then I first learnt Thee, Thou abidest in my memory: and there I find Thee when I remember Thee, and am delighted in Thee. These are my holy delights, which Thou hast bestowed upon me by Thy mercy, having regard to my poverty.

CHAPTER XXV

HE ENQUIRETH IN WHAT PART OF THE MEMORY GOD DWELLETH

But where dost Thou, O Lord, abide in my memory? where is Thy residence there? what kind of lodging hast Thou made there for Thyself? what kind of sanctuary hast Thou there built for Thyself? Thou hast vouchsafed this honor to my memory to take up Thy abode therein; but in what parts thereof Thou art lodged is what I am now considering. For I passed beyond the lower parts thereof, which are common with beasts, when I remembered Thee, for I found Thee not there amongst the images of corporeal things, and I came to those parts thereof where are laid up the affections of my mind, neither could I find Thee there; and I entered into the lodging of my mind itself,

which is also there in my memory, because the mind remembers also itself; and neither wast Thou there: for as Thou art not a corporeal image, nor an affection of the mind, such as we experience when we rejoice or are sorrowful, when we desire or fear, when we remember or forget or the like, so neither art Thou the mind itself, because Thou art the Lord God of the mind. And all these things are changed, but Thou remainest forever unchangeable, high above all things, and yet Thou hast vouchsafed to dwell in my memory from the time that I first learnt Thee. And why do I inquire in what place Thou dwellest there, as if there were any place there? Thou dwellest there for certain, because I remember Thee ever since I learnt Thee, and I find Thee there whenever I call Thee to mind.

CHAPTER XXVI

HE FOUND GOD NOWHERE BUT IN GOD
HIMSELF

Where then did I find Thee that I might learn Thee? For Thou wast not in my memory before I learned Thee, where then did I find Thee that I might learn Thee, but in Thyself above me? And here is no such thing as place, and we depart from Thee, and we approach to Thee, and yet here is no where place. Thou, the Truth, residest every where, giving audience to all that consult Thee; and at the same time giving answer to all, though they consult Thee upon ever so many and diverse things. Thou answerest clearly unto all; but all do not hear Thee clearly; all consult Thee upon what they please, but hear not always from Thee what pleaseth them. He is Thy best servant who desires not so much to hear from Thee what may be conformable to his own will, but rather to conform his will to whatever he shall hear from Thee.

CHAPTER XXVII

HE LAMENTS HAVING LOVED GOD SO LATE

Too late have I loved Thee, O Beauty so ancient, O Beauty so new, too late have I loved Thee! And behold

Thou wast within, and I was abroad, and there I sought Thee; and, deformed as I was, ran after those beauties which Thou hast made. Thou was with me, and I was not with Thee: those things kept me far from Thee which could have no being but in Thee. Thou hast called, Thou hast cried out, and hast pierced my deafness. Thou hast lightened, Thou hast shone forth, and hast dispelled my blindness: Thou hast sent forth Thy fragranciness, and I have drawn my breath and pant after Thee: I have tasted Thee and am hungry after Thee: Thou hast touched me, and I am all inflamed with the desire of Thy embraces.

CHAPTER XXVIII

HE BEWAILS HIS PRESENT MISERY, IN WHICH HE CANNOT ENJOY A PERFECT UNION WITH HIS GOD

1. When I shall adhere to Thee with my whole self, then shall I nowhere meet with any sorrow or labor; and my life shall be truly alive when quite full of Thee. But now, inasmuch as every one whom Thou fillest Thou also bearest him up, because I am not full of Thee, I am a burthen to myself. My joys that ought to be lamented, contend with my sorrows, in which I ought to rejoice; and to what side the victory inclines I know not, alas! Alas! have pity on me, O Lord. Again my evil sorrows contend with my good joys; and on which side the victory stands I know not. Alas! O Lord, have Thou pity on me; behold, I hide not my wounds. Thou art my Physician; I am sick: Thou art merciful; I am miserable. Is not "man's life a temptation upon earth," Job 1.

2. Who can be in love with such troubles and difficulties? Thou commandest they should be endured, but not that they should be loved. No one loves what he endureth, though he loves to endure it. For though he is glad that he patiently suffers it, yet he had rather not have it to suffer. In adversities I long for prosperities, in prosperities I apprehend adversities: what middle station is there

between these, where man's life can be without temptation? There is a woe to the prosperities of the world from two things, viz.: from the apprehension of adversity and the corruption of joy. And there is a woe to the adversities of the world from three heads, viz.: from the longing after prosperity, from the uneasiness of the adversity itself and from the frequent shipwreck of patience. Is not then man's life upon earth a continual temptation without any intermission?

CHAPTER XXIX

HIS WHOLE HOPE IS IN GOD, TO WHOM HE
PRAYS FOR CONTINENCY

And now my whole hope is in nothing else but in Thy exceeding great mercy, O Lord, my God. Give me what Thou commandest, and command me what Thou wilt. Thou commandest me continency. And when as I knew (Faith one, Wisdom 8,) that no man can be continent unless God give it; and this also was a part of wisdom to know whose gift this was. For by continency we are recollected and brought back to one thing, from which we had been dissipated and split upon many things. For he loveth Thee less who loveth any thing else with Thee, which he loveth not for Thee. O Love, which always burnest, and art never extinguished! true Charity, my God, set me all on fire. Thou commandest continency. Give me what Thou commandest, and command what Thou wilt.

CHAPTER XXX

HE EXAMINES HIMSELF AND CONFESSES HIS
REMAINING INFIRMITIES AND TEMPTA-
TIONS; AND, FIRST, AS TO THE
CONCUPISCENCE OF THE
FLESH

1. Thou commandst me continency, both from the "concupiscence of the flesh, and from the concupiscence of the eyes, and from the ambition of the world," 1 St. John 2. And first Thou hast commanded me continency from carnal

concubinage; and as to marriage itself Thou hast counselled me something better than what Thou hast allowed. And because Thou hast given it, it hath been observed by me, even before I was made a dispenser of Thy Sacrament. But yet there live still in my memory, of which I have spoken so much, the images of such things, which my former custom has fixed there; and these still come in my way; though without any strength when I am awake; but when I am asleep they are more prevalent, not only to delectation, but even to consentment, and in fact very like unto them. And so much power hath the delusion of these images in my soul and in my flesh that such false representations persuade me, when asleep, to what true sights, when I am awake, no way entice me. And is it not then also the same I, O Lord, my God? And yet there is so much difference between myself and myself; between the moment that I pass from hence to sleep and that when I return to wake.

2. Where is then that reason by which my mind, when awake, resists such suggestions, and if the things themselves present themselves before me, remains unmoved? Is it shut up together with the eyes? Is it lulled asleep together with the senses of the body? How comes it then that even in our sleep we oftentimes resist and, being mindful of our resolution, and chastely by persevering in it, give no manner of assent to such allurements? And yet there is so great a difference that when it happens otherwise, as soon as we wake, we return to the repose of conscience, and by the difference we discover that we have not done that which we are grieved should be any ways done in us. Is not Thy hand, O God omnipotent, able to heal all the infirmities of my soul; and, with a more abundant grace, to extinguish also these lascivious motions of my sleep?

3. Thou wilt increase, O Lord, more and more in me Thy gifts that my soul may follow me towards Thee, disengaged from the bird-lime of concupiscence that it may be no more a rebel to itself; and that even in sleep it may not only not act any such filthiness of corruption by those seducing images unto the flux of the flesh, but yield no manner of consent to them. For that nothing of this nature should

give me the least pleasure (even so much as what may be restrained at will), or be any ways harbored in my chaste affection when asleep, not only in this life but also in this age, is no great matter for the Almighty to grant, who art "able to do above all that we ask or understand," Eph. 5. But now what I am as yet in this kind of my evil, I have confessed to my good Lord, rejoicing with fear in what Thou hast already given me, and mourning for that in which I am yet imperfect, hoping that Thou wilt perfect Thy mercies in me till I arrive at that full peace which both my interior and exterior shall then enjoy, when "death shall be swallowed up in victory," 1 Corinthians 15.

CHAPTER XXXI

HIS REMAINING INFIRMITIES, WITH REGARD
TO THE TEMPTATIONS OF THE TASTE.
IN SENSUALITY AND INTEMPER-
ANCE OF EATING

1. There is another "evil of the day," and would to God the day were "sufficient for it," St. Matt. 6. For by eating and drinking we are obliged to repair the daily ruins of the body, until Thou destroy both the meats and the belly, 1 Cor. 6, when Thou shalt slay our indigence by an admirable satiety, and shalt clothe this corruptible with eternal incorruption, 1 Cor. 15. But now this necessity is pleasant to me, and against this pleasure I fight that I may not be inveigled by it; and I wage a daily war against it by fasting, often bringing my body into subjection, Cor. 9, and these pains are removed with pleasure. For hunger and thirst are pains; and like a fever they burn and kill unless they be removed by the physic of our nourishment; which, because it is always at hand, from the comfort of Thy gifts, with which both the land and the water and the air supply our infirmities, these our calamities are called delights.

2. This Thou hast taught me that I should come to take this nourishment as a medicine. But whilst I am passing from the uneasiness of hunger to the satisfaction of being

filled, the snare of concupiscence lieth in wait for me in the way; for the very passage itself is a pleasure: and there is no other way to pass but this, to which necessity obliges me. And thus, whereas health is the cause of eating and drinking, yet there is a dangerous delight comes in as an attendant, and for the most part endeavors to go before, that for its sake should I do what I pretend and desire to do only for health's sake. Nor are both of these content with the same allowance: for what is sufficient for health is too little for delight. And many times it becomes uncertain whether it be the necessary care of the body that requires a further supply or the voluptuous deceit of concupiscence that calls for this allowance. And the unhappy soul grows glad of this uncertainty and prepares herein the protection of an excuse, being pleased that it does not appear what is exactly proportioned for the maintaining of health, that under the cloak of health she may recover the indulging of her pleasure.

3. These temptations I daily strive to resist; and I invoke Thy right hand to my assistance; and to Thee do I refer my anxieties; for I am yet to seek for counsel in this matter. I hear the voice of my God commanding me, St. Luke 21. Let not your hearts be overcharged with intemperance of eating and drunkenness. Drunkenness is far, far from me; Thy mercy will keep it from ever coming near me: but intemperance in eating sometimes steals upon Thy servant; Thy mercy will remove it far from me; for no one can be continent unless Thou givest it, Wisdom 8. Thou grantest many things to our prayers; and what good we receive before we pray for it, from Thee we receive it; and that we afterwards know and acknowledge our receiving these things from Thee, is also Thy gift. I never was a drunkard, but I have known drunkards that have been made sober by Thee. Therefore it was Thy work that they should not be so, who never were such; and Thy work that they should not be always so, who for some time had been such; from Thee also it was that both should know that this was Thy work.

4. I have also heard another voice of Thine, Eccles. 16.

"Go not after thy concupiscences, and turn away from thy pleasure." I have heard also that sentence by Thy gift, with which I was much taken: 1 Cor. 8, "Neither if we eat, shall we abound; neither if we eat not, shall we lack." That is to say, neither shall the one make me happy, nor the other miserable. Again, I have heard, Philip 4. "For I have learnt in what things I am to be content; I know both how to abound and how to suffer need; I can do all things in Him that strengtheneth me." See here a soldier of the heavenly camp, and not such dust as we are. But remember, O Lord, that we are dust, and out of dust Thou madest man, and he was lost and is found. I can do all things, saith he, in Him that strengtheneth me. Strengthen Thou me that I may also be able. Give what Thou commandest, and command what Thou wilt. He confesses that he has received this from Thee, and what he glorieth of he glorieth of in the Lord, 2 Cor. 10. I have heard another praying that he might also receive, Eccles. 23. "Take Thou from me," saith he, "the concupiscences of the belly." Whence it appears, my holy God, that Thou givest when it is done what Thou commandest to be done. Thou hast taught me also, O my good Father, that all things are clean to them that are clean; but it is evil to the man that eateth so as to give scandal or offence. Romans 14. And that every creature of Thine is good, and nothing to be cast away that is received with thanksgiving, 1 Tim. 4. And that meat doth not commend us to God, 1 Cor. 8. And that no man should judge us in meat or drink, Col. 2. And that he that eateth should not despise him that eateth not; and that he that eateth not should not judge him that eateth, Romans 14. These things I have learnt, thanks be to Thee; praises to Thee, my God, my Master, who knockest at my ears, and enlightenest my heart. Deliver Thou me from all temptations.

5. 'Tis not then the uncleanness of the food I fear but the uncleanness of irregular desire. I know that all kind of flesh that was good to be eat was permitted to Noah, Gen. 9. That Elias was fed with flesh meat, 3 Kings 17. That John, though a man of wonderful abstinence, was not defiled by

using living creatures, viz.: Locusts for his food, St. Matt. 6. And again, I know that Esau was deceived by the concupiscence of lentils, Gen. 25. And David reprehended by himself for the desire of a draught of water, 1 Chron. 11. And that our King was tempted, not in a matter of flesh, but only bread, St. Matt. 4. And therefore also the people in the wilderness were justly condemned, Num. 11, not barely for their desiring flesh, but because through the desire of flesh they murmured against the Lord. Being therefore placed, as I am, in the midst of these temptations, I fight every day against the concupiscence of eating and drinking. For it is no such thing as I can resolve to cut off at once, and touch no more, as I could do with regard to concubinage. Therefore the reins of the throat are to be held with a just and even hand, so as neither to be too loose nor too strait. And who is he, O Lord, who is not carried sometimes a little out of the bounds of necessity? Whoever he is, he is great, and let him magnify Thy name, but I am not the man, for I am a sinful man. And yet I also magnify Thy name. And he intercedes to Thee for my sins who hath overcome the world, St. John 16, numbering me amongst the weaker members of His body, because that which is imperfect in me, Thine eyes have seen; and in Thy book all shall be written, Psalm 138.

CHAPTER XXXII

CONCERNING THE TEMPTATION OF THE SMELL

As for the allurements of sweet odors, I am not much concerned. When they are absent I want them not; when they are present I refuse them not; yet so as to be ready to be always without them. Thus it seems to me to be with me; but perhaps I am mistaken. For this darkness is to be lamented, in which I cannot discern what ability there is in me; insomuch that my own mind, questioning itself concerning its own strength, knows not well how to believe itself, because much of that, which is in it, lies concealed

from it, till experience discovers it: and no man must be secure in this life (which is all named a temptation, Job 7), lest as he may have been made of worse, better, so he may become of better, worse. Our only hope, our only confidence, our only security is Thy mercy.

CHAPTER XXXIII

HIS REMAINING INFIRMITIES WITH REGARD TO THE TEMPTATION OF THE EARS IN MUSIC

1. The pleasures of the ears had more strongly entangled me, and captivated me, but Thou hast loosed these snares and set me at liberty. Yet even now I confess I take some satisfaction in the melody of those sounds, which are enlivened by Thy words, when these are sung with a sweet and skillful voice; yet not so far as to be engaged in them so, but that I can disengage myself at pleasure. However, coming as they do, together with these sentences which animate them, and procure their admittance, they are apt to seek a place of some respect in my heart, and I find some difficulty in giving them one that is exactly suitable. For I seem to myself, sometimes to allow them more honor than is becoming, when I find my mind more religiously and ardently raised to a flame of devotion by those holy words when they are sung in that manner, than when they are not sung; and that all the affections of my spirit, according to the great variety of them, seem to have in the voice and in the singing their proper notes answerable to each of them, by which they are stirred up by a certain secret familiarity and sympathy. But the pleasure of the flesh, which ought not be allowed to enervate the mind, often deceives me: whilst the sense is not content to wait upon reason in such manner as patiently to follow it; but whereas it is only admitted for its sake, it will needs strive to get the start and run before it. Thus in these things I sin without perceiving it, but afterwards I perceive it.

2. Sometimes again being too immoderately fearful of

this deceit I err on the other side by too much severity. Yea, very much sometimes, so that I could wish all that melody of sweet tunes, in which David's Psalter is usually sung, were banished from my ears and from the Church; and then that method seems to me the more safe which I remember to have often heard of Athanasius, Bishop of Alexandria, who caused the Lector to intone the Psalms with so small an inflection of the voice that it was more like reading than singing. But then again, when I call to mind those tears which I shed at the singing of the Church Hymns in the beginning of my conversion, and how much I am now also moved, not with the singing, but with the things that are sung, when they are delivered with a clear voice and a most agreeable modulation, again I acknowledge the great benefit of this institution.

3. Thus I float between the danger of pleasure and experience of profit; and am rather inclined (yet not with an irrevocable judgment) to approve the custom of singing in the Church that by the delight of the ears weaker souls may be raised to the affection of devotion. Yet when it happens to me that I am more moved with the singing than with the thing that is sung, I confess my sin and am sorry for it, and then I had rather not hear the singing. Behold where I am. Weep with me, and for me, you who are doing something of good with yourselves within, from whence proceed our actions. For you, who are not doing so, are little moved with these things. But Thou, O Lord, my God, look down upon me, graciously hear me, see, and pity and hear me, in whose sight I am thus become a question to myself, and this is my malady.

CHAPTER XXXIV

HIS REMAINING INFIRMITIES WITH RELATION TO THE TEMPTATIONS OF THE EYES

1. There remains yet the pleasure of these eyes of my flesh, of which I will now make my confessions to be heard by the ears of Thy temple, those brotherly and loving ears;

that so we may conclude the temptations of the concupiscence of the flesh, which still molest me, whilst I am sighing and desiring to be clothed upon with my house from Heaven, 2 Cor. 5. The eyes love fair and various figures, bright and pleasant colors. Let not these things have any hold upon my soul. Let God alone possess it, who made these things, exceeding good indeed, but He is my good, not they. And these things accost me, when awake, all the day long; neither do I find any respite from them as I do from melodious voices, and sometimes from all other sounds, as when I am in silence. For this very light itself, the queen of colors, overspreading all things that we see, when I am any where in the day, many ways flowing in upon me, flatters me and inveigles me, when I am doing something else, and not observing it. And so vehemently doth it insinuate itself that if on a sudden it be withdrawn it is impatiently longed for again, and if it be a long time absent it contriastates the mind.

2. But O that light which Toby beheld when with his eyes closed he taught his son the way of life, Tobit 4, and walked before him with the feet of charity, without making one false step! or which Isaac saw, when his carnal eyes being dim with age, Gen. 27, he blessed his sons, not knowing them, but in blessing them was so happy as to know them; or which Jacob saw, when he also being blind by great age, with an enlightened heart foreshowed the conditions of the several people that should descend from his sons, Gen. 49. And when he imposed his hands mysteriously crossed upon his grandchildren by Joseph, not as their father outwardly directed, but as he inwardly discerned! This is true light, and it is one, and never changes; and all they are one that behold it and love it. But that other corporeal light, of which I have been speaking, seasons the life of this world for its blind lovers with an inveigling and dangerous pleasure. But those who know how far from it to give Thee glory, O God, the Creator of all things, spend it in Thy praise, and are not caught by it in their sleep. And such I desire to be.

3. I resist the seductions of the eyes, lest my feet, with which I am entering upon Thy way, should be entangled, "and to Thee I lift up my inward eyes that Thou mayest pull my feet out of the snare," Psalm 24. And Thou, from time to time, dost disengage them, for they are often ensnared. Thou ceased not to loose them when they are sticking in these nets, which are prepared for them on all sides, because "Thou wilt neither sleep nor slumber who art the keeper of Israel," Psalm 120. For what innumerable inventions, by divers arts and manufactures, in clothes, shoes, vessels and such like handicrafts, in pictures also and several sorts of images (and these going far beyond the necessary and modern use, and pious signification) have men added to the allurements of the eyes? Abroad doting on what they have made, within forsaking Him by whom they were made and defacing that which they were made.

4. But I, O my God and my glory, even from these things do now sing a hymn to Thee, and to sacrifice praise to my sanctifier. For all these beauties which pass from the soul to the skillful hands of artists are derived from that beauty which is above the soul, after which my soul sighs day and night. But the artists and admirers of these exterior beauties, whilst they take from that first beauty the rule of approving them, do not take from thence the rule of using them. And there it is, and they do not see it, so as to stop there and go no farther, and to keep their strength for Thee, Psalm 57, and not to scatter it abroad upon wearisome pleasures. And as for me, who am speaking and discerning these things, I am also apt to have my steps entangled in these beauties, but Thou pluckest them out, O Lord, Thou pluckest them out, because Thy mercy is before my eyes. For I fall into these snares through my misery; and Thou drawest me out again through Thy mercy, sometimes without my perceiving it, when I have only slept upon them, and sometimes with pain to me, when I have stuck fast in them.

CHAPTER XXXV

HIS REMAINING INFIRMITIES WITH RELATION
TO THE SECOND BRANCH OF CONCU-
PISCENCE, THE LUST OF THE EYES, BY
WHICH HE UNDERSTANDS
VAIN CURIOSITY

1. To this may be joined another sort of temptations, of manifold danger; for besides the Concupiscence of the flesh, which is found in the delectation of all the senses and their several pleasures, by serving which they lose themselves, who go away far from Thee, there is in the soul a certain vain and curious inclination, not of delighting herself in the flesh, but of making experiments by the flesh through the same senses of the body, cloaked under the name of knowledge and science, which being seated in the appetite of knowing (as amongst the senses the eyes are the principal instruments of knowledge) is therefore called by the Scripture the Concupiscence of the eyes; for seeing properly belongs to the eyes; but we use this word with relation to the other senses also as often as we employ them in search of knowledge. For we do not say, hear how it lightens, or smell how it shines, or taste, or feel how bright it is; but all these things are said to be seen. And we do not only say, see how it shines, which the eye alone can perceive; but we also say, see how it soundeth, see how it smelleth, see how it relisheth, see how hard it is, and, therefore, the general experience of all the senses is called (as I have said) the concupiscence of the eyes, because the office of seeing, which principally belongs to the eyes, is by a certain similitude exercised also by the other senses, when they make a trial of any thing in the way of acquiring knowledge.

2. Now what is done by the senses for pleasure, and what for curiosity, may be evidently discerned by this, that their pleasure is intent upon objects that are beautiful, and melodious, or fragrant, or relishing, or smooth and agreeable; but their curiosity often tries the contraries, and not for the sake of undergoing any trouble or uneasiness from

them, but merely for the lust of trying and knowing them. For what pleasure is there in beholding a mangled carcass that may strike you with horror? And yet if such a thing lie any where, people flock to see it, and grow sad and pale at the sight of it. And they are afraid of seeing it in their sleep, as if any one had obliged them to see it when they were awake, or any report of its beauty had invited them to it. And the like happens in the other senses, which it would be too long to instance in.

3. From this disease of curiosity it is that strange and wonderful sights attract men to public shows and theatres. Hence also men proceed to search into the secrets of nature, which He has not wrought for us to dive into; the knowledge of which is of no advantage, and yet this knowledge is the only thing they seek. Hence also is all that which out of the same irregular desire for knowledge is sought by magic art. Hence again, in religion itself, God is tempted, when signs and miracles are called for, not desired for any good, but only for the experiment.

4. In this so vast a wood full of snares and dangers, behold, O Lord, how many I have retrenched and cast away from my heart as Thou hast enabled me to do it, Thou the God of my salvation. Yet when shall I dare to say, my life every day being encompassed on all sides with the importunities of so many of these kinds of things, when shall I dare to say that no such thing at all makes me intent to behold it, or with a vain care to be taken by it? It is true, the theatres at present draw me not to them; neither do I care to know the courses of all the stars; nor did my soul ever seek for answers from spirits: all sacrilegious compacts I detest. But with how many suggestions and artful stratagems doth the enemy seek to tempt me to ask for some sign of Thee, O Lord, my God, to whom I owe an humble and sincere homage? But I beseech Thee through Jesus Christ our King, and our country Jerusalem, which is all simplicity and purity, that as the consent to any such temptation is far from me, so it may be removed still farther and farther. But when I ask Thee for the welfare or salvation of any one, I have quite another end and intention from this; and

Thou givest me, and I hope wilt ever give me, the grace on such occasions readily to acquiesce to Thy holy will, whatever Thou art pleased to do.

5. Nevertheless in how many petty and contemptible things is our curiosity daily tempted? And who can count how often we fall? How often, when people are relating vain and empty things, do we at first, as it were, tolerate them, not to give offence to the weak, and afterwards by little and little willingly give attention to them? I don't now go to see a dog coursing a hare, when it is done in the Circus; but in the field such a course presented to my sight, when I chance to be passing by, taketh me off perhaps from some thought of great moment, and draws my attention towards it, not so as to make me turn aside with the body of my horse, but with the inclinations of my heart. And unless Thou be pleased on these occasions, after having shown me my infirmity, quickly to put me in mind, either from this sight to aspire by some pious consideration towards Thee, or totally to despise it, and pass on, I continue in this vain stupidity. What, when I am sitting at home, and a *Stellio* catching flies, or a spider entangling them in her nets, often fixes my attention upon them? Is it not the same thing that is acted, though the creatures are small? I proceed from thence to praise Thee, the wonderful Creator and ordainer of all things; but it was not with this thought that I first began to observe them; and it is one thing quickly to rise again, and another not to fall. And of such things my life is full, and my only hope is in Thy exceeding great mercy. For when our heart is the receptacle of such things as these, and admits such troops of copious vanity, hence our prayers also are often interrupted and disturbed; and whilst in Thy presence we direct the voice of our hearts to Thy ears, so important an affair is broken off by the rushing in, I know not from whence, of such empty thoughts.

CHAPTER XXXVI

HIS REMAINING INFIRMITIES CONCERNING
THE TEMPTATIONS OF THE
PRIDE OF LIFE

1. Shall we account this also a contemptible matter? or is there any room here for hope but in Thy whole mercy because Thou hast begun to change me? And Thou knowest in how great a part Thou hast reformed me, who hast healed me first from the desire of revenging myself, that so Thou mightest also heal all my maladies, and mightest redeem my life from corruption, and crown me in Thy compassion and mercy, and satisfy my desire with good things, Psalm 102. Because Thou hast crushed my pride with Thy fear, and tamed my neck to Thy yoke. And now I bear it and it is light to me, because so Thou hast promised, and so Thou hast made it; and indeed so it always was, and I knew it not when I was afraid to take it up.

2. But yet, O Lord (who alone dost Lord it without pride, because Thou alone art the true Lord, who hast no Lord over Thee) can I say that this third kind of temptation hath wholly quitted me, or can ever cease in this whole life? To desire to be feared, and to be loved by men, for no other end, but to be a joy therein, which is no true joy, is a wretched life and a shameful ostentation. And from hence it chiefly comes that men neither love Thee, nor chastely fear Thee. And therefore Thou resistest the proud and givest Thy grace to the humble, St. James 4. And Thou thunderest over the heads of the ambitious of this world, and makest the foundations of these mountains to tremble. Yet as it is necessary here for us, for the better acquitting ourselves of certain duties of human society, to be loved and feared by men, the enemy of our true happiness presses close upon us in this matter, spreading His snares for us and strewing over the baits of human applause that whilst we greedily pick up the bait, we may be caught unawares in the snare; and so instead of placing our joy in Thy truth, may place it in the falsehood of man; and may

covet to be loved and feared by men, not for Thy sake, but in Thy stead; that thus He having made us like to Himself, may have us with Him, (not in the concord of charity; but in the fellowship of punishment) who seeks to place His throne in the north, *Isaiah 14*, that as many as in a perverse and crooked way affect to be like to Thee might serve him there in cold and darkness.

3. But we, O Lord, are Thy little flock, do Thou keep possession of us. Spread forth Thy wings and let us shelter ourselves under them. Be Thou our glory: let us be loved for Thy sake, and let Thy word be feared in us. He that has a mind to be praised by men, whilst he is dispraised by Thee, shall not be justified by men, when he shall be judged by Thee, nor rescued by men, when he shall be condemned by Thee. Now when it is not a sinner that is praised in the desires of his soul, nor one who does wicked things, that is blessed, *Psalm 9*. But a man is praised for some real good, which Thou hast given him; and he has more joy within himself for his being praised than for his having that gift for which he is praised: such a one also is praised by men so as to be dispraised by Thee. And in this case better is the man that praiseth than he that is praised; for the former is pleased with the gift of God in man; but the latter is better pleased with the gift of man (*viz.* Praise) than with the gift of God.

CHAPTER XXXVII

THE GREAT DANGER OF VAIN-GLORY FROM THE PRAISES OF MEN

1. We are daily assaulted, O Lord, with these temptations; we are tempted without ceasing. The tongues of men are as a furnace in which we are daily tried. Thou commandest us also continency in this kind. Give what Thou commandest, and command what Thou wilt. Thou knowest the groans of my heart to Thee concerning this thing, and the floods of my eyes. For I cannot easily discover what advance I make towards being more clean from this plague; and I very much dread my hidden sins, which

are known to Thy eyes, and not to mine. For in other kinds of temptations I have some way by which I may try myself, but none at all in this. For as for the pleasures of the sense, and the vain curiosity of knowledge, I may perceive how much I have my mind weaned from them, when I am without them, either by my will, when they are absent, or by necessity, when they cannot be had; for at such times I ask myself how much more or less trouble I find in being without them. And as for riches (which men covet to this end, that they may be subservient to some one of the three kinds of concupiscence, or to two, or to all of them) if the mind cannot discover, as long as it possesseth them, whether it despiseth them or no, it may try itself by parting with them. But what must we do to rid ourselves of all praise so that we may try how able we are to forego it? Must we live ill, and follow so profligate a course of life that all that know us may abhor us? Could a greater madness be named or thought on? But if praise both usually is and ought to be the companion of a good life and of good works, as we must not renounce a good life, so we cannot avoid its being attended with praise. Now I am not sensible what I can forego contentedly, or what I cannot part with without pain, 'till I have the trial by being without it.

2. What do I then confess to Thee, O Lord, in this kind of temptation? What but that I am delighted with praises, but more with the truth itself than with praises. For if it were proposed to me whether I had rather being mad, or erring in all things, be praised by men; or being constant or confirmed in the truth be despised by all; I know what I should choose. But then I would not have the approbation of another's mouth increase my joy for any good in me: yet I confess it increases it, and that disparagement diminishes it. And when I am troubled at this my misery, an excuse occurs to me, which whether it be just or no, Thou knowest, O God, for it makes me uncertain. For because Thou hast not only commanded us continency, that is from what things we are to restrain our love; but also justice, that is where we are to place it; and it is Thy will that we should not only love Thee, but also our neighbors; I often seem to

myself to be delighted on these occasions with the advantage of my neighbor, or the hope of his good, when I am pleased with the commendations of one that understands things right; and again to be grieved for his sake when I hear him disparage what he is ignorant of or what is good. For I am also grieved sometimes at my own praises, when either those things are praised in me which I dislike in myself, or when things good indeed, but slight and inconsiderable, are more valued than they ought.

3. But then again how do I know whether I am not thus affected, because I would not have the person that praiseth me entertain a different opinion of me from that which I have of myself? And this not because I am moved with his profit, but because the same good things which please me in myself become more pleasant to me when others also are pleased with them. For in some sort it is not I that am praised, when it is not my own judgment of myself that is praised; as when those things are praised in me, which displease me, or those things are praised more, which please me less. Am I not therefore still in the dark as to the knowledge of myself in this matter? Behold I see in thee, O Truth, that I ought not to be pleased for my being praised for my own sake, but only for my neighbor's good. But whether it be so with me, or no, I know not; for I am less known in this matter to myself than to Thee. I beseech Thee, O my God, discover Thou myself to me, that I may confess my wounds to my brethren, who will pray for me.

4. Let me yet more diligently examine myself. If it be only in respect of my neighbor's benefit that I am touched with my own praises, why then am I less moved if any other be unjustly disparaged, than if it were myself? Or why am I more concerned at an affront offered to myself, than if, with equal injustice, it were offered to another in my presence? Can I pretend not to know that this is so? Or shall I delude myself so far as not to say the truth in Thy presence both in heart and tongue. Such a folly as this, do Thou keep far from me, that my own mouth may not be to me the flattering oil of the sinner to anoint my head, Psalm 140. I am poor and needy, but then the best when

with secret groans I condemn myself, and seek Thy mercy, until my deficiency be repaired and perfected into that peace which is hidden from the eye of the proud and self-conceited.

CHAPTER XXXVIII

PUBLIC ACTIONS AND DISCOURSES ARE MOST EXPOSED TO THE DANGER OF VAIN-GLORY

Now the words that proceed from the mouth, and actions that are known to men, carry with them the most dangerous temptation from this love of praise, which is ever striving to procure the applause of others, for the advancing of a certain private excellency, which it affects; which it ceaseth not even to do, when I censure it in myself, taking occasion to attack me from my very censuring of it. And oftentimes it happens that a man is guilty of a greater vain-glory in making profession to condemn vain-glory. So that he does not now in truth glory in the contempt of vain-glory; for he does not really condemn it, whilst within himself he glories in it.

CHAPTER XXXIX

PERSONS MAY BE MANY WAYS GUILTY OF A CRIMINAL SELF-CONCEIT, WITHOUT ANY REGARD TO PRAISE FROM OTHERS

There is yet within us another evil in the same kind of temptation, by which persons are vainly conceited, and take a complaisance in themselves, whether they please or displease others, and without affecting to please others. Such as these, whilst they please themselves, very much displease Thee; not only by taking pride in things that are not good, as if they were good; but also in good things that are Thine as if they were their own; or if as Thine yet as conferred on them for their own merit, or if as from Thy grace without their meriting them, yet so as not to be sociable in their joy for them, but so as to envy others the like graces. In all these and the like dangers and labors, Thou seest the tremb-

lings of my heart; and I am more sensible of my wounds in this kind being from time to time healed by Thee, than of their not being inflicted on me.

CHAPTER XL

A RECAPITULATION OF THE CONTENTS OF
THIS BOOK. HIS EXTRAORDINARY
TRANSPORTS SOMETIMES IN THE
CONTEMPLATION OF GOD

Where hast thou not walked along with me, O Truth, instructing me what I ought to avoid, and what to desire, whilst I have been referring to thee my interior sights such as I could discover, and have been consulting thee concerning them? I have surveyed the world abroad, as far as my senses could reach; and I have considered the life of my own body; and those same senses of mine; from hence I entered into the inner-chambers of my memory, those manifold capacities filled with innumerable stores by wonderful ways; and I considered them, and was amazed at them; and none of them all could I discern without Thee, and yet I found none of them to be Thee. No, nor I myself the discoverer, who have travelled over all these, and have endeavored to distinguish, and estimate each of them according to their appropriate dignity; receiving some from the messages of the senses; questioning about others, which I perceived within me whence they came, distinguishing and numbering up the several messengers that brought me intelligence; and then displaying in my memory all its treasures, handling some, laying up others again, and drawing out others: yet I myself, I say, who was doing all this, that is, my faculty itself, by which I did all this, was not Thou; for Thou art that Light, always the same, which I consulted concerning all these, whether they were? what they were? and of what value they were? And I listened unto it, instructing me and commanding me. And this I still continue often to do. This gives me great delight, and as often as I can have leisure from other necessary

duties I repair to this pleasure. Neither can I find in all these things, which I run through consulting Thee, any one place of repose for my soul, only in Thee, whither all my dissipations may be recollected, that nothing of me may go astray from Thee. And sometimes Thou dost admit me into an affection of devotion very uncommon within my interior; to I know not what sweetness, which if it were to be perfected in me, I know not what there could be that such a life would want. But I fall back again into the things below by the weight of my misery; and I am again engulfed in the things I am accustomed to, and am held fast by them; and I weep much, but am still held fast. So much doth the burthen of custom press down the soul. Here I am able to be, but not willing; there I am willing to be, but not able; and am both ways miserable.

CHAPTER XLI

GOD, WHO IS THE TRUTH, WILL NOT BE ENJOYED TOGETHER WITH A LIE

Therefore I proceeded also to consider the maladies of my sins in the three kinds of concupiscence; and I invoked Thy right-hand to cure me. And I looked up at Thy brightness with my wounded heart, and being struck back by it, I said, who can ever attain thither? I am cast forth from the sight of thine eyes. Psalm 30. Thou art the Truth that presidest above all things: but I through my covetousness, was not willing to lose Thee; but had a mind to possess a lie together with Thee, as no man desires in such manner to tell lies, as to be ignorant himself of the truth.—Therefore I lost Thee, because Thou vouchsafest not to be possessed together with a lie.

CHAPTER XLII

FOR A REMEDY FOR ALL OUR MALADIES WE
ARE NOT TO HAVE RECOURSE, WITH
THE PLATONISTS, TO EVIL
ANGELS OR DEMONS

And now whom should I find, who might reconcile me to Thee? Was that office to be undertaken for me by some Angel? By what prayer? By what Sacraments? Many endeavoring to return to Thee, and not being able by themselves, have as I hear, attempted such ways, and fallen into the desire of curious visions, and so have deserved to be imposed upon by delusions. For they sought Thee being puffed up with pride of their learning, and exalting rather than beating their breasts; and they drew to themselves by the likeness of their dispositions, the powers of this air, conspiring with them, and associated with them in their pride, by whom they might be deceived by magical operations whilst they were pretending to seek a mediator, by whom they might be purged; and here was no such; but it was the Devil, "transforming himself into an Angel of light," 2 Cor. 11. And it was a great allurements to proud flesh, that they had lighted upon a spirit who had no body of flesh. For they were both mortals and sinners; and Thou, O Lord, to whom they proudly sought to be reconciled, wert immortal and without sin. Now the mediator between God and men ought to have something like to God, and something like to men; lest if in both he were like to men, he should be at too great a distance from God; or if in both he were like to God, he should be at too great a distance from men, and so not be a mediator. Therefore this counterfeit mediator (by whom, through thy secret judgments, pride deserves to be deluded) has one thing common with men, that is, sin; and would seem to have another thing common with God, whilst not being clothed with mortal flesh, he vaunts himself as immortal. But since the wages of sin is death, Rom. 6, he hath this common with men, from whence with them he is sentenced to death.

CHAPTER XLIII

CHRIST IS THE TRUE MEDIATOR, THROUGH
WHOM HE CONFIDENTLY HOPES TO
BE CURED OF ALL HIS MALADIES

1. But the true Mediator, whom by Thy secret mercy Thou hast manifested to the Humble, and sent, that by His example men might learn humility, that "Mediator of God and men, the Man Christ Jesus," 1 Tim. 2, hath appeared between mortal sinners, and the immortal Just One; being mortal with men, just with God. That as the wages of justice is life and peace, He, by His justice allied to God, might evacuate death to justified sinners, which death He was pleased to have in common with them. The same Mediator was made known to the Saints of old, that so they, by the faith of His Passion to come, as we by the faith of His Passion now past, might attain salvation. And He was mediator, inasmuch as He was man; but inasmuch as He was The Word He was not mediator, because He was equal to God, and together with the Holy Ghost, one God.

2. How hast Thou loved us, O good Father, "who hast not spared Thy only Son, but delivered Him up for us sinners!" Rom. 8. How hast Thou loved us! For whom He, who "thought it no robbery to be equal to Thee, was made subject even unto death, even unto the death of the cross," Phil. 2. He who alone was "free amongst the dead," Psalm 87, "having power to lay down His life, and having power to take it up again," St. John 10, becoming to Thee, in our behalf, both a victor and a victim; and therefore a victor, because a victim; becoming to Thee in our behalf, both the Priest and the Sacrifice; and therefore the Priest, because the Sacrifice; making us to Thee of servants sons, by being born Thy Son, and becoming our servant. And therefore do I justly repose a strong hope in Him, that Thou wilt heal all my maladies through Him that sitteth at Thy right hand, and intercedeth to Thee for us; else I should despair. For many and great are these my mal-

adies; they are many and great, but greater is Thy medicine.

3. We might have thought that Thy word was too remote from any alliance with men and have despaired of ourselves, had not this "Word become Flesh, and dwelt among us," St. John 1. Being affrighted with my sins, and with the load of my misery, I had a thought in my heart, and had a formal design, to run away into the wilderness; but Thou didst prohibit it to me, and didst encourage me, saying, that "therefore Christ died for all, that they that live should henceforth not live unto themselves, but unto Him that died for them," 2. Cor. 5.

4. Behold, O Lord, I cast all my care upon Thee, Psalm 54, "that I may live and consider the wonderful things of Thy law," Psalm 118, Thou knowest my ignorance, and my weakness, do Thou teach me and heal me. He, Thy only one, in whom "are hidden all the treasures of wisdom and knowledge," Col. 2, has redeemed me by His blood: "Let not the proud calumniate me," Psalm 118, for I meditate on the price of my ransom, and I eat it and drink it, and communicate it to others; and being poor I desire to be filled therewith, among those that "eat and are filled, and they shall praise the Lord that seek Him," Psalm 21.

ESSENTIALS AND NON-ESSENTIALS OF THE CATHOLIC RELIGION.

By

THE REV. H. G. HUGHES

I—FAITH AND PRACTICE.

There can be no doubt that misapprehension of what the Holy Catholic Church demands of her children in regard to faith and practice keeps a large number of persons, who are really people of good-will, outside the true Fold of Christ. They are attracted, and often strongly attracted, by all they know or see of our holy religion. The venerable history of the Church; her beautiful liturgy and ceremonial, so well adapted to express the sublime truths which she teaches, and to impress them deeply upon the minds of all; the very authority with which she delivers her message to the world, without fear or favor; the evident holiness of so many of her children, and the entire self-devotion which she can at all times command from them in the exercise of works of charity, whether on foreign missions or amongst the poor, in the fever hospital or on the field of battle, all these strongly attract to her many souls, who remark that elsewhere such things are either not to be found at all, or only in a very inferior degree.

Yet many remain where they are, outside the Ark of Salvation (at least as regards visible communion), because of some strange misunderstanding of what they would be expected to believe and to do if they submitted to her authority. It is in the hope of helping such souls that this series of papers is written. Let me say at the outset that nothing is further from my mind than any desire

to dilute or minimize in the slightest degree the obligations of Catholics in matters of faith or practice. To do so would be not only most disloyal to the divinely-appointed authority of the Church, but also a very foolish and shortsighted proceeding, which could produce only disastrous results.

No greater mistake can be committed than to persuade people into the Church by concealing from them the obligations which they will assume by becoming Catholics. The natural effect of the inevitable discovery that they have been misled would be an indignant repudiation of such obligations as they had not understood from the first to be binding upon them. Thus the so-called converts would go to swell the ranks of indifferent or bad Catholics. Every word which the Church speaks to us as the teacher of truth, every command which she lays upon us as the guide of our conduct, is the word and command of God, who has said to her pastors: "He that heareth you, heareth Me; and he that despiseth you, despiseth Me." But there are false views amongst even the best educated of non-Catholics as to what the Church really does teach and command; and if these views can be rectified, the path to the Church will appear plainer to many. No better way, it seems to me, could be found to dissipate mistakes in this connection than a clear statement of the obligations of Catholics in matters of faith and practice. To give such a statement will be my endeavor in these papers.

I have given the series the general title of "Essentials and Non-essentials of the Catholic Religion." By this I do not mean to imply that anything, whether connected with faith or practice, which has received the stamp of the Church's authoritative approval, is to be regarded as superfluous, useless, or even unnecessary. Everything that has received such sanction is thereby declared to be useful, good and salutary, and, it may be, sometimes even necessary under certain circumstances of time and place. But that sanction is of different grades, ranging from precept down to the mere declaration that there is nothing contrary to faith or morals in the matter in question. Not

all that the Church approves does she thereby impose as essentially necessary for salvation. Some things she strongly recommends, others she commands; others she simply declares to be free from any danger to faith and morality, leaving it to the faithful to adopt them or not according to the spiritual needs and bent of each. By "essentials," then, I mean those beliefs and practices which the Church demands from all as necessary for salvation; by "non-essentials" I mean, not anything that may be with impunity belittled, much less condemned, but simply points of belief and practice not made of strict obligation for all.

This having been said to obviate misconception it will be well to consider first what is meant by "faith" and "practice," and what is the relation between the one and the other. By faith we may understand either the body of doctrines held and taught by the Church, or the mental act of the believer by which he gives assent to them; or, lastly, the virtue of faith, which is a gift of God and resides as a habitual disposition or quality in the soul. It is with the first of these meanings that we shall be chiefly concerned; and by the term "Catholic Faith" is to be understood the body of truths authoritatively taught by the Church, and imposed upon her children as to be believed. In other words, it is the subject-matter of that intellectual assent which we call the act of faith. By "Catholic Practice" we shall understand all those religious acts which, whether authoritatively commanded or simply approved or recommended, are found to be in habitual or frequent use wherever the Church has children faithful to her teachings. Faith and practice are intimately related. Practice, whether obligatory or optional, follows from what we believe, according to the earnestness of our belief. It is because we believe in God that we worship and obey Him. It is because of our belief in the divine mission of the Church that we receive and act upon her teachings as the oracles of God.

Belief is an act of intellect, prompted indeed by the will and affections, so that no one will be able to believe who

persistently sets himself against believing; but still an act properly belonging to the intellectual faculty, since it is an assent to truth, and truth is grasped by the intellect. Practice is an affair of the heart and will directed by the belief of the mind. Holding most surely by faith great truths with men, we are thereby moved to devotion and to the outward expression of that devotion in acts of obedience and voluntary practice of piety. If faith does not thus lead to right practice, there is something wrong with our religion. The fault may lie in the holding of wrong doctrines, which either paralyze action or result in wrong action; or it may lie in the defective faith of him who holds, indeed, the truth, but neglects to carry out into act the faith that is in him—his faith, “without works,” is a dead faith.

Correspondingly, any religious practice which does not find its justification in some religious truth, and its motive in a living faith, is equally to be condemned. Men do not act without giving some reason to themselves for their actions, and a wrong act will be accounted for and justified by some false principle; while those who give themselves up to inaction will soon forget those principles which ought to issue in practice. So it is in religious matters. As wrong belief will produce wrong action, so a wrong practice, or no practice at all, will be sure to react harmfully upon belief. Thus religious practices cannot be neglected or divorced from sound teaching without harm to faith, any more than false doctrine can fail to issue in wrong practice.

What we are to believe, and what we are to do as a consequence of our belief, are, therefore, questions of primary importance in the affair of salvation. And as regards both, the Catholic Church is our divinely-appointed and infallible guide; teaching us the truths committed to her; laying upon us certain essential duties which follow from these truths as obligatory upon all; now determining the particular way in which some general precept is to be fulfilled, now guiding us by her approval or disapproval in such practices as the devout consideration of her teach-

ings suggests to the faithful. By listening to her voice we can be sure that our faith will neither be harmed by wrong practice, nor our religious practices be the outcome of wrong belief.

I purpose in these papers to put and answer the four following questions:

1. What are Catholics bound to believe?
2. What are Catholics free to believe or not?
3. What are Catholics bound to practice?
4. What are Catholics free to practice or not?

It is obvious that the reply to these questions might take the form of a complete course of dogmatic and moral theology. As, however, the object of these papers is to present a statement, as brief as may be, of the obligations of the Catholic religion, the answer must inevitably take a more or less general form. I hope, nevertheless, to be able to show that the Catholic Creed is, after all, a short one; that the believer is not required to know explicitly every decision of the Church as to every question and point of doctrine upon which, in the course of centuries, she has found it necessary to pronounce; that without knowing all this a man can still hold, and hold in its entirety, the faith once delivered to the saints, and be as good a Catholic as the most learned theologian. I shall hope also to make it clear that the Church has no secret and hidden doctrines proposed to the initiated only; and, finally, that not one of her children, simple or learned, is required to accept the Church's teachings blindly and unreasonably, or in any way to abdicate that sovereign faculty of reason which raises man so high above the level of all other created beings upon earth.

II—THE ACT OF FAITH.

It will be necessary, as a preliminary to answering the four questions put above, to consider the nature of that intellectual act of assent or adherence to truth which we call faith,—the act which we signify by the words "I believe." Unless we are clear as to what this means, the position of the Church as the teacher of divine truth can-

not be rightly understood, or our inquiry into Catholic faith and practice be satisfactorily conducted. The kind of misconception which it is the purpose of these papers, if possible to remove, arises in great measure, I think, from a misunderstanding—or, rather, from the want of a clear conception—of the nature of divine faith, of the grounds upon which it rests, and of the position of the Church in regard to it.

One who knows what divine faith is, and what is its necessary subject-matter, will not be kept out of the Church by imagining that belief, for instance, in the reality of certain alleged modern miracles or private revelations is made a condition of membership of the Church. What, then, is an act of faith? In other words, what do we mean when we say "I believe?" There is a conversational use of the phrase which makes it mean, "I think so and so, but I am not sure," as when a man says, "I believe I have seen you before." Clearly this does not express a true act of faith. Again, I may say, "So-and-so, who is a great astronomer, predicts that an eclipse of the sun will take place next month, and I believe it." This does not express an act of faith in the sense in which we shall use the phrase.

What, then, is it which essentially constitutes an act of faith? It is that I accept, on the word of one who from his qualifications of knowledge and truthfulness has authority to speak, some truth which I do not know by virtue of my own personal investigation. I believe that the eclipse will take place because my friend the astronomer, whose knowledge and veracity I have good grounds for trusting, assures me that it will. I take his word for it. This is a true act of faith in a human matter; an act of human faith. Transfer this to something that is told me not by man but by God Himself, and add that the saving assent to what God reveals is made not by our own unaided intellect but under the influence of a divine and supernatural assistance, and we have an act of divine faith.

An act of divine faith, then, is an assent given by us,

with the help of God's grace, to some doctrine revealed by Him, because He, whose knowledge and veraciousness we know to be simply perfect, teaches us that doctrine with authority. This a Catholic expresses by the well-known formula of our catechisms: "I believe firmly whatever God has revealed, because He, who can neither deceive nor be deceived, has revealed it;" while the truth that such an assent, in order to be faith of the kind that is pleasing to God and meritorious of eternal life, must depend on divine grace, is expressed in the definition of the virtue of faith commonly given: Faith is a supernatural gift of God, which enables us to believe firmly, without doubting, all that He has revealed.

The act of divine faith, then, is taking God's word for a thing; a submission of our intellect to His,—a submission which He helps us to make, and which, far from being an abasement of our understanding, is its noblest perfection, since by it we are made cognizant, with the highest certainty, of divine facts utterly beyond the reach of our unaided faculties.

Let us see now what is the position of the Church in regard to the act of divine faith. She is simply God's messenger, who comes to us with claims to that office which are entirely unimpeachable, and tells us what is the subject-matter upon which we are to exercise faith—tells us, that is, what God has said, and what we must, in consequence, believe and do. God might have chosen to speak directly to each individual soul. He has not done so—that is to say, He has not chosen that way as the normal and regular means of making known to mankind the truths of salvation, but has committed them to His Church. We believe her doctrines because they come from God, who speaks by her mouth. She is the intermediary through whom He makes them known to us.

From this it is clear that the Church has not an unrestricted right to impose upon us any belief whatever upon any subject whatever. The terms of her commission are defined. She is the custodian and teacher, not the originator, of divine revelation. Her primary duty is to hand

down unaltered the faith delivered to her by the Apostles. It is true that her office of infallible custodian and protector of the Faith requires that she shall be able, when occasion arises, to define infallibly other truths connected with, or necessary to, the defense and safeguarding of revealed doctrine; and when she does so, she is entirely within her province.

The consideration of this class of definitions will, however, find its place in other articles; so that for the present it is sufficient to insist upon the Church's position as God's messenger, bringing to us the doctrines she has received from Him—doctrines which we unhesitatingly and firmly accept.

III

I—WHAT ARE CATHOLICS BOUND TO BELIEVE?

The general answer to this question may be put thus: Catholics are bound to believe whatever God has revealed and the Church proposes to them as to be believed. That a man is strictly obliged to assent to anything which he is convinced has been revealed by Almighty God need not be said, and needs no proof for those who believe that there is a God and that He has made a revelation to men. As we have already seen, the Church stands to Catholics in the relation of a divinely-appointed ambassador, bringing to them from God the words of eternal life. It is because we are certain of this fact that we say in our "act of faith," "I believe whatever God has revealed and the Church proposes to my belief."

Let us inquire, then, how the Church exercises her office of ambassador from God; how she delivers her message. She speaks to us in several ways, and proposes to us for acceptance different kinds of truths. First and foremost, and as her chief duty, she makes known to us truths that have been revealed by God. This she does (1) by solemnly defining truths as divinely revealed; (2) by her unanimous teaching of similarly revealed truths

through the voice of her united pastorate throughout the world in conjunction with the Apostolic See; (3) by delivering to us the Holy Scriptures with the declaration that they are the written word of God.

All these modes of teaching are of equal authority, but it is worthy of notice that the one mentioned in the second place is prior in time to the others, and is also the normal and ordinary way in which the Church teaches her children. Before a line of the New Testament had been written, and years before she thought of making a solemn definition, the Church had spread the Gospel over the world by means of the daily teaching of her pastors—by her “ordinary magisterium,” as it is called. There are to be found Catholics, even, who forget this important fact, and are inclined to restrict their obligations to believing those truths only which have been solemnly defined; being under the misapprehension that solemn definitions are the normal and ordinary mode in which the Church teaches truth. This is, in the literal sense of the word, “preposterous.” It is putting the cart before the horse. As the Apostles, so soon as they had received the Holy Spirit, began to exercise at once their infallible power of daily oral teaching, as has the Church done ever since, and will do to the end of time. Solemn definitions are called for only on special occasions and under extraordinary circumstances: and, had we to wait for them to learn our religion, things would be at a standstill. The Holy Spirit, dwelling in the Church, confers upon her the gift of infallibility in her universal preaching and belief; so that it is impossible either for her pastorate—that is, the Bishops as a body in union with the head, the Roman Pontiff—to teach false doctrine, or for the faithful as a body, united to their pastors under the same head, to err in belief.

In concluding this part of the present paper I should add that the name “Catholic Faith,” or more fully “Divine Catholic Faith,” is properly restricted to the act of assent to truths revealed by God and promulgated authoritatively by the Church. So also, in the other sense

of the word, "the Catholic Faith" is the body of truths thus taught. Thus the Vatican Council declares that "all those things are to be believed with divine and Catholic faith which are contained in the Word of God, whether written (Scripture) or handed down (Tradition), and proposed by the Church either by her solemn judgment or her ordinary and universal magisterium to be believed as divinely revealed."

We have now to consider another class of truths taught by the Church, but not proposed to us as divinely revealed. That the Church is infallible in such teaching is one of those truths taught by her ordinary magisterium, as is clear from her constant and universal practice. We have seen that she is not only the teacher but also the custodian of the deposit of revelation. It is her office, therefore, to protect and keep intact the body of revealed truth. Now, it constantly happens that men put forth, on a multitude of subjects, opinions which are incompatible with some acknowledged truth of revelation. In such a case the Church has the power to condemn the false opinion or to define what is the truth of the matter, even though that truth be not contained in the original revelation delivered to her by the Apostles. Without this power she could not fulfill that most important duty of "keeping the faith"—defending and protecting the deposit of revelation. When, therefore, the Church does define a truth, not as revealed that as necessary to the defense of revealed truth; when, too, she proscribes some error incompatible with revealed doctrine, Catholics are bound to assent to her judgment, to accept the truth and reject the error.

Some theologians, indeed, hold that every truth thus defined is, in fact, contained in the original deposit of faith, inasmuch as such truths come under the revealed general proposition that whatever the Church defines is infallibly true. It seems preferable, however, to consider with others of equal authority that such truths are not strictly revealed. As to the Church's infallibility in this class of definition there is no question amongst

Catholics. The latter theologians speak of the act of assent to such decisions as an act not of divine but of ecclesiastical faith, since we assent to them directly on the authority of the Church, indirectly only on the authority of God, who has included the power of infallibly pronouncing such definitions in her teaching office. Apart, then, from a technical discussion which is not of practical importance, it is the teaching of the Church that Catholics are bound to accept any definition of truth and any condemnation of error that she puts forth in virtue of her position as custodian and defender of revelation.

Nor is this in any way contradictory to the statement I have made above, that the terms of the Church's commission are defined; that she has not *carte blanche* to define anything whatever upon any subject. It is only when an opinion or statement comes into contact with revealed dogma, as opposed to it, or necessarily following from it, or so bound up with it that the revealed dogma and the non-revealed truth must stand or fall together—then, and then only, does it come within the province of the Church to pronounce for or against it. Her concern is with revealed truth: she is not a teacher of science or human philosophy, but she knows her own truths in all their bearings; and she knows, too, that truth cannot contradict truth; so that when a scientist puts forward some theory that is plainly contradictory to revelation, or which denies some truth of the natural order without which revelation could not stand, she has every right, as the keeper of the faith, to lift up her voice.

The following extracts from the solemn definitions of the Vatican Council will at once illustrate what has been said, and show, in the authoritative words of the Church herself, what are the duties of Catholics in regard to her pronouncements:

"All those things are to be believed with divine Catholic faith which are contained in the Word of God, whether written or delivered by tradition, and are proposed to our belief by the Church as divinely revealed doctrines,

whether by her solemn judgments or by her ordinary and universal magisterium. Moreover, the Church, which received, together with the apostolic office of teaching, the commission to preserve the deposit of faith, has received also from God the right to proscribe science falsely so called, lest any be deceived by philosophy (so-called) and empty fallacies. Wherefore all the faithful are not only prohibited from defending as legitimate conclusions of science all opinions of this kind which they know to be contrary to the doctrines of faith, particularly if they have been condemned by the Church, but are also bound to hold them rather as errors presenting a false appearance of truth.

"Nor has the doctrine of faith which God has revealed been proposed, like philosophical theories, as capable of being perfected by human understanding; but it has been delivered to the Church as a divine deposit to be by her faithfully kept and infallibly declared. Hence that interpretation of sacred dogmas is perpetually to be retained which Holy Mother Church has once declared; nor must that meaning, under the pretence and name of a better understanding, ever be receded from."

I may add also the words of the English Bishops in their joint Pastoral Letter of December, 1899, approved by a special letter of his late Holiness Pope Leo XIII.:

"It may be well to insist, with the same (Vatican) Council, on the further truth—namely, that Catholics are bound to give their assent also to the decisions of the Church concerning matters appertaining to or affecting revelation, though these matters be not found, strictly speaking, within the deposit of faith. Such matters are, for instance, the interpretation of Scripture, the canonization of saints; the matter and form of sacraments in a given case, in which a dogmatic fact is under consideration; other facts which are called dogmatic, and the condemnation of false doctrines by the Holy See."

Having now inquired into the obligations of Catholics in regard to infallible pronouncements of the Church, there remains to be considered a third class of authorita-

tive decisions which also have a binding force upon the faithful. The Church does not in all her pronouncements intend to exercise in full her supreme prerogative of infallibility. The reason for this we may suppose to be a merciful regard for human weakness and a desire to give erring souls every opportunity of retraction before the final definitive sentence goes forth which would cast them out of the fold if they remained obdurate. Hence she frequently utters, in the exercise of her authority to teach and govern Christ's flock, words of warning, exhortation or direction, in virtue, not of her infallibility, but of her ordinary ecclesiastical authority. When she thus speaks, it is without doubt the duty of Catholics to listen and submit their judgment to that of their pastors, though this assent is one of religious obedience rather than of faith. It does pertain, however, in a certain degree, to the virtue of divine faith.

If a man wishes to exercise perfectly the virtue of temperance, he must not only avoid downright excess, but must put a general restraint upon himself in regard to all things which might endanger temperance. So, too, a Catholic, in order to keep thoroughly sound and whole the virtue of faith which God has given him, must not be content with avoiding out-and-out heresy, but must be prepared to steer clear of everything which approaches in the slightest degree thereto. It is to direct us in avoiding such things that the Church speaks from time to time warning words, which, though they are not in the nature of infallible pronouncements, demand, nevertheless, our ready attention and complete acceptance. Speaking of this assent the English Bishops, in the important Pastoral already referred to, say:

"The second kind of assent is that elicited by virtue of 'religious obedience.' It is given to that teaching of the Church which does not fall under the head of revealed truth nor even under the endowment of her infallibility, but under the exercise of her ordinary authority to feed, teach, and govern the flock of Christ. To think as the Church thinks, to be of one mind with her, to obey her

voice, is not a matter of duty in those cases only when the subject-matter is one of divine revelation or is connected therewith. It is an obligation also, whenever the subject-matter of the Church's teaching falls within the range of her authority. And that range, as we have said, comprises all that is necessary for feeding, teaching and governing the flock. Under this ordinary authority come the pastoral letters of bishops, diocesan and provincial decrees; and (though standing respectively on higher ground, as being of a superior order and covering the whole Church), many acts of the Supreme Pontiff, and all the decisions of the Roman Congregations. It is by virtue of ordinary ecclesiastical authority, not of infallibility, that the larger number of hortative, directive and preceptive acts of the Church are issued.

"As points of discipline may be decreed at one time and modified or set aside at another, so may novel theories and opinions, advanced even by learned men, be at one time censured by the Roman Congregations and at a later time tolerated and even accepted. For instance, the Holy Office in a case of a disputed text of Scripture or any similar point, after careful consideration—customary in matters of this importance—may declare that the arguments brought forward do not warrant the conclusion claimed for them by certain students. Such a decision is not immutable, and does not prevent Catholic students continuing their research, and respectfully laying before the Holy See any fresh or more convincing arguments they may discover against the authority of the text. And thus it becomes possible that, in time, the tribunals of the Holy See may decide in the sense which the earlier students had suggested, but could not at first establish by satisfactory arguments as a safe conclusion. In such a case loyal Catholics should accept her decision, by virtue of 'religious obedience,' as the one to be followed for the present. But while they gratefully accept such guidance in a matter that concerns religion, they will be careful to distinguish between this guidance and the Church's definitions of faith."

The Pastoral then goes on to quote the following weighty words of Leo XIII. on this subject (*Sapientiae Christianae*, Jan. 10, 1899):

"In settling how far the limits of obedience extend, let no one imagine that the authority of the sacred pastors, and above all of the Roman Pontiff, need be obeyed only in so far as it is concerned with dogmas, the obstinate denial of which entails the guilt of heresy. Again, it is not enough even to give a frank and firm assent to doctrines which are put forth in the ordinary and universal teaching of the Church as divinely revealed, although they have never been solemnly defined. Another point still must be reckoned amongst the duties of Christian men, and that is, they must be willing to be ruled and governed by the authority and direction of their bishops, and, in the first place, of the Apostolic See."

After all, when the Church speaks, even when she does not speak with all the weight of her infallible utterance, she does invariably give us safe guidance; for, though the speculative truth or falsity of some matter which she treats in this particular way may be a matter of question, there can be no question at all that a Catholic is practically secure in listening to the voice of those whom God has set as bishops and pastors to rule the Church.

Enough has now been said, I hope, to show in general what are the obligations of Catholics in matters of faith and in those things which pertain in any way to the doctrines of faith. And to a Catholic there is nothing burdensome in all this. He knows that the Church is his divinely-given teacher and guide in all that governs his eternal salvation; he is ready, whenever and however she speaks, to listen and to obey. He has the same trust in her that a child has in his mother. When she speaks to him he does not require to know, before he obeys her, precisely what grade of her authority she is acting upon. Sometimes, indeed, she does speak in strong terms, making it quite clear that any who withhold their assent will thereby make shipwreck of the faith and be cast out of the fold;

but she does not always choose to speak thus, nor is it needed. A good mother will not always accompany her commands, firm though they be, with threats of punishment. So it is with the Church. She knows well that her faithful children will render willing submission to her slightest word, and she reserves the thunders of anathema for great crises that must be sharply dealt with.

No good Catholic will take advantage of this to allow himself any freedom of opinion short of downright heresy. A Catholic knows that, short of heresy, he must yet sin gravely against the virtue of faith, by failure to think and believe with the Church. And in thus assenting to the Church's teaching, he in no way abdicates his reason; for his assent is not a blind and unreasoning one. On the contrary, it is eminently reasonable. What should we say of one who, himself ignorant of science, should persistently adhere to his own notions in the face of the well-established teaching of scientific men? There is nothing unreasonable, but the contrary, in believing those of whose claim to speak with authority we are fully convinced, and who speak on a subject specially their own. The opposite course would be the unreasonable one. The Church comes to us with proven claims to be the messenger of God, who is omniscient and the very Truth itself; moreover, God has given to her as her special and proper province all that concerns salvation. On that subject, then, she is to be heard and obeyed; and to hear and obey her is the highest reasonableness.

"But," a non-Catholic may say, "what if the Church tells me to believe something that is altogether contrary to reason?" I reply, that is impossible. She cannot: that is, she cannot ask me to assent, with the assent of faith, to anything contrary to a proved truth of reason—to a truth of science established beyond doubt. She may warn me off some theory as yet merely a theory, and that with good reason; but she cannot contradict a known truth. Truth is one as God is one, and is consistent with itself. In reply to this very objection the Vatican Coun-

ciſ has uttered theſe pregnant words: "But although faith is above reaſon there can never be any real diſſenſion between them; ſince the ſame God who reveals myſteries, and pours into our minds the light of faith, alſo gave human ſoul the light of reaſon. But God cannot contradict Himſelf, nor can the truth ever contradict the truth. An appearance, indeed, of ſuch contradiction ariſes, chiefly from this cauſe: either the dogmas of faith are not underſtood and expounded according to the mind of the Church, or mere opinions are put forth as the pronouncements of reaſon."

The Church, therefore, will never aſk us to believe aſ of faith what is abſurd or clearly contradicted by reaſon or fact. She propoſes, indeed, myſteries to a complete fathoming of which reaſon cannot attain; but her enemies have never been able, and never will be able, to prove that any of her dogmas are contradicted by the light of reaſon, which like faith, comes from God.

It may now be remarked: "You have given a general answer to the queſtion, 'What are Catholics bound to believe?' But what an inquirer will naturally aſk is, 'What is the Creed to which I am expected to ſubſcribe? What in detail are the ſeveral articles of faith to which I ſhall find myſelf committed when I am a Catholic?'"

This is a moſt reaſonable queſtion, and demands an answer. I reply, then, in the firſt place, that when you have once grasped the truth that the Catholic Church is the one religious teacher ſent by God to make to men the full and complete revelation of the Chriſtian religion, the perplexity you naturally feel when contemplating a poſſible multitude of dogmas which you may be expected to believe will to a great extent ſoon diſappear. The fear that you may ſuddenly be called upon to profeſs ſome new dogma that you did not bargain for, and for which you have been totally unprepared, will diſappear altogether. You will know that, being the teacher of truth the Church can never bring forward and impoſe upon her children anything contradicting reaſon. To be the bearer of a divine meſſage and at the ſame time to contradict the

truth of reason is an impossibility. There is no need, therefore, to examine singly every Catholic dogma, to look up every decision of Popes and councils since the Church began, in order to find out whether you can bring yourself to give adhesion to them. If you are certain that the Church speaks in God's name, you can rest assured also that no dogma of hers will cause you uneasiness. You know she cannot teach anything that is false; you trust her, therefore, in matter which may not as yet have come to your own knowledge, or been submitted to your personal investigation.

This, then, is the fundamental question for all inquirers: "Is the Catholic Church the one authorized teacher of divine truth? Is she, as she claims to be, a messenger from God?" "But," you will say, "I am still perplexed about the number of articles of faith. Surely, if I am to be a good Catholic, I must know what they are, and believe them all." Yes, you must certainly believe them all; but in order to do so it is not necessary that you should know them all in detail. This may appear at first sight contradictory, but it is not so in reality. A man, out of boundless trust in a political leader, may commit himself unreservedly to his programme, though at the same time he is acquainted with its main outlines only, and has not a detailed knowledge of its every point. Such a one would perfectly satisfy the requirements of party loyalty though it would, of course, be to his advantage to make himself more thoroughly acquainted with the whole contents of the programme he supports. He accepts all, though he does not know all. Nevertheless, he knows enough to justify him in this course of action; and, if his trust in the capacity and wisdom of his leader is well founded, there is nothing at all foolish in such a course. It may, indeed, be the only one possible for him, on account of incapacity or lack of opportunity to gain more extensive knowledge.

Now, the greater part of Catholics are in a similar position with regard to some of the Church's dogmas; with this difference, that their trust in their teacher is entirely

safe; she cannot deceive them, whereas political leaders are not always worthy of the confidence reposed in them. Catholics have, to begin with, the most certain assurance that what the Church teaches is infallibly true. They have, too, and are required to have as a condition of salvation, a knowledge, greater or less according to the capacity of each, of the main points of her teaching. She herself takes care that all her children shall be well instructed in the great truths of salvation, such as the doctrines of the Blessed Trinity, the Incarnation and Redemption, the Church, the Sacraments, and other articles of faith of primary importance. Moreover, by every means in her power she encourages all Catholics to enter as deeply as they can into her doctrines. She hides nothing, she reserves nothing of her authorized teaching for any special class: her catechisms, her creeds, her books of theology are open to all who are capable of studying them.

But, obviously, all have not the same capacity. There must, of necessity, be details which do not come to the knowledge of the many; intricate points of doctrine which she has had to decide in settling the disputes of the learned; old, long forgotten errors which she has had to condemn in past days; decisions of questions having a temporary interest only. A detailed knowledge of all these is not necessary either to salvation or to the perfect integrity of the faith. When we say, "I believe in all that the Church has proposed to my belief," we thereby accept "implicitly," as theologians say, the whole of the Church's teaching. Nevertheless, she does require of us an explicit knowledge of and belief in the great truths which concern salvation. These we must learn and study according to our gifts, or they will not have that practical effect upon our lives which will enable us to save our souls, and for the sake of producing which they have been revealed.

There are also points of doctrine of some intricacy which it is necessary we should explicitly believe and profess as a protest and safeguard against certain great heresies by which they have at one time or another been de-

nied. Thus, for instance, in view of modern errors, Catholic children even are taught to confess their belief not merely in the Real Presence of our Blessed Lord in the Holy Eucharist, but the true mode of His Presence under the name of Transubstantiation; and the Catechism of the Council of Trent gives particular directions to parish priests to explain this dogma to their people as well as the capacity of the latter will allow. Again, the wonderful harmony of Catholic theology is such that every point of the Church's teaching, however minute, may be brought under one of the great heads of Christian doctrine, in which, indeed, they are essentially involved.

Hence in another way those who profess belief in the Catholic Creed hold "implicitly"—that is, equivalently—every further doctrine that can be legitimately derived therefrom. The body of Christian truth is not a collection of miscellaneous and unconnected dicta upon faith and morals. It is a structure of marvelous unity, part dependent upon part, so that he who denies one dogma makes shipwreck of the whole faith. Hence it is that the Church is able to sum up with admirable conciseness in her creeds the whole of Christian truth. Hence also it is that her longer creeds—and the longest is by no means interminable—are but fuller expositions of the ancient Apostles' Creed familiar to every Catholic child.

To find out, then, what a Catholic is bound to believe, it is sufficient to go to the authorized statement of the teaching of the Church as found in her creeds and catechisms. Therein is to be seen, in explicit terms, all that she demands as a condition of entering her fold. How much it is to be regretted that inquirers do not always take this simple course, which would satisfy them once for all that they will not be called upon to accept, as dogmas of faith, pious legends or traditions which are in reality not connected with faith at all! In those creeds is to be found the deposit of faith which the Church herself can never add to or take from; there are to be seen the terms of her divine commission as the teacher of truth. And any one who feels that he can accept what is there

laid down need have no fear that anything unexpected will be suddenly sprung upon him.

For, be it observed, the Church can never impose a new doctrine as to be believed with divine faith. In the solemn definition of any doctrine — as, for instance, that of the Immaculate Conception, or of the Infallibility of the Roman Pontiff in his *ex cathedra* utterances—she says nothing new. It is beyond her power to teach any new doctrine. What she does is simply to declare, in cases where, for some reason or another, doubt has arisen, what has been her teaching from the beginning—what, in short, was delivered to her as the truth by the Apostles of her Lord. She may, indeed, and she does from time to time, state old doctrines in more clear, explicit and definite language than she had used before, making clear some aspect of truth which perhaps has been for a time more or less obscured; but she adds nothing to the substance of the revelation once made, the deposit which contains in the germ all that can ever be made an article of faith to the end of time.

It is true that, while any revealed truth is in that condition of temporary obscurity, and until the Church has dispelled the clouds by her infallible definition, such a truth is not binding upon all—is not, that is to say, a dogma of faith; whereas after the definition it becomes a dogma of faith. But this is not teaching anything new; it is merely the declaration of a truth already possessed, and its presentation under a higher sanction that it had before. Any defined dogma has been from the beginning true, though either the Christian consciousness—in other words, the mind of the Church—has not hitherto recognized it with such clearness as to impose it upon all; or, having been once more clearly held, it has fallen into obscurity. The infallibility of the Church may be explained as the power to look into her own mind and to recognize there and draw thence the sacred truths delivered to her by the Apostles. Hence comes that continuous development of doctrine which is a characteristic of the Church as a living organic body.

"The church," say the English Bishops in the Pastoral Letter already quoted, "is continuous and indefectible in her existence and constitution; so also in her doctrine. But her continuity and indefectibility is that of a living organic body, animated by the Holy Ghost. It is not the changeless continuity of the dead letter of a book, or the indefectibility of a lifeless statue. Living beings are never stationary: they grow, while they maintain their identity. The Church also grows. She has a progress, an evolution of her own. Not only do the faithful grow in the faith, but faith itself may be said to grow, as a child grows in its own form and character, or as a tree in its own unmistakable properties. Such development implies no essential change. Essential change is not development, progress or evolution, but the destruction of what was, and substitution for it of something else. As St. Vincent of Lerins wrote fifteen centuries ago: 'It is the property of progress that a thing be developed in itself: it is the property of change that a thing is altered from what it was into something else.' It was thus that a Father of the Church in the fifth century understood the unity of doctrine which constitutes the eternal and substantial continuity of the Church—a unity always fixed and determinate in its principles, and in harmony with its original in the deposit of truth; but, at the same time, progressive in the inferences, definitions, and applications to which the original doctrines is rightly and logically extended."

Again the Pastoral quotes the same Father to the following effect: "The Church of Christ, being a vigilant and careful guardian of the doctrines committed to her, makes no change in these at any time—subtracts nothing, adds nothing, does not curtail what is essential nor add on what is not needed. She does not let slip what is her own, she does not pilfer what is another's; her whole endeavor, her one aim by the treatment, at once faithful and wise, of all questions, is to bring out into clearness what was once vague and incomplete, to strengthen and secure

what is already developed and distinct, to keep watch and ward over doctrine already established and defined."

Then the Bishops go on to say: "Truths, therefore, at one time help implicitly, by degrees become explicitly realized and defined, as one or the other of those truths becomes a more special object of attention on the part of theologians or the Holy See, in the face of existing controversies or of attacks upon her teaching from those who are hostile to her."

Not new truths, then, but truths which she has always possessed from the beginning, are the subject-matter of the Church's definitions of faith. Even in the case of the second class of defined truths—those, that is, which are not, strictly speaking, revealed—there is nothing new, nothing which was not true before. By such declarations the Church merely brings out what has been true from the beginning. For the relation of revealed doctrines to other truths not revealed has always been the same, since truth is one, and truth cannot contradict truth. Thus, though the Church may condemn to-day for the first time some scientific theory as incompatible with revelation (I speak here of pronouncements in which the Church exercises her prerogative of infallibility), it is, nevertheless a fact that, in the nature of things, such a theory has always been thus incompatible; so that, had it chanced to be formulated in the first centuries, it would equally have been condemned, had attention been drawn to it.

Again, the Church may to-day define as true, and to be believed with the faith called "ecclesiastical faith," some philosophical truth the denial of which would involve the repudiation of a revealed dogma. But there again she states nothing that is in itself new. That philosophical truth which she enunciates has always been true, has always stood in the same relation to the truth of revelation with which it is connected. From the time when revelation was first made, that connection was always open to recognition; and what the Church does in defining it, is to recognize and promulgate that connection which has,

in fact, existed from the beginning. So, then, even in definitions of this class of truths, issued in virtue of her office as infallible custodian of the Faith, which goes together with her other office of infallible teacher, she promulgates nothing that is really new in itself—nothing that was not true from the first although the subject-matter be something not contained in the original deposit of revelation.

One class of definition only can be said to state anything new — definitions, namely, of facts which are called “dogmatic”: as, for instance, the fact that some book, or certain expressions in a book, contain false doctrine; the fact of the reliability of this or that version of Holy Scripture; the suitability of a theological formula to express some revealed truth; the legitimate celebration of an ecumenical council, or the validity of the election of a Pope. It will be easily seen that such things come under the head of matters necessary for the due promulgation and for the conservation in all their purity of revealed doctrines, and that the Church is consequently infallible in their definition, in virtue of her office of indefectible custodian of the Faith. But such things involve directly a question of facts rather than of dogma, so that in defining them the Church is in no way adding to the deposit of truth which she possesses.

I have already referred in this paper to an important characteristic of revealed doctrines—that they do not stand apart: there is an intimate connection among them all. Hence comes that wonderful harmony of the system of Catholic Theology which unites its interdependent parts into one consistent whole. Hence, too, as we have seen, the Church is able, in her creeds or “symbols,” to sum up the whole of her teaching under a few heads. That great Doctor of the Church, St. Thomas Aquinas, in his famous work, the *Summa of Theology*, treats of the whole of Catholic doctrine according to a threefold division. First he treats of God as the Author of all things; secondly, of the same God as the one Object for whom all things were made, and to the possession of whom all intelligent

beings must tend, by means which the saint develops in detail; while in the third part he treats of the God-Man, who is the Way to God, through whose mediation we are reconciled to the Father, and who has given us in the Church the appointed means of grace and salvation.

So, again, the Apostles' Creed—which, as its name implies, goes back so far into the distance of history as to be with great reason ascribed, even as to its form, to the Apostles themselves — presents us, in its short, succinct articles, with a complete summary of Catholic doctrine. Other and fuller creeds are but more fully developed statements of the doctrines therein obtained. The most detailed of these is that of Pope Pius IV., issued after the conclusion of the Council of Trent, with a brief addition made after the Vatican Council. This creed is the one most frequently recited by converts when, on their reception into the Church, they make their confession of faith.

I will conclude this paper by repeating that any one who wishes to become a Catholic may with ease find out what he has to believe. There is no ground whatever for fearing that any unexpected dogmas will be thrust upon him for acceptance after he has made his submission to the Church. The depth of his understanding of the sublime teachings of faith, in so far as our created and therefore limited intellects can penetrate them, must, of course, depend partly upon his capacity and partly upon the light he receives from God. That understanding will increase more and more as long as he lives, if he faithfully and reverently studies his religion; but he will never in this process discover anything that he will not see to have been involved in what he accepted when he first became a Catholic—unless either he or his instructor were guilty of great negligence during the important time of preparation. This, however, is a thing most unlikely to happen, since the Church herself guards against the danger of including in the ceremony of the reception of converts a profession of faith in which the Catholic doctrines are not most clearly set forth.

II—WHAT ARE CATHOLICS FREE TO BELIEVE OR NOT?

We have seen that Catholics are strictly obliged to give assent of one kind or another to three classes of pronouncements made by the Church: namely, to doctrines which she teaches as truths of revelation; to other truths which she defines as the infallible exercise of her office of protector and custodian of revealed truth; and, lastly, to those words of warning and direction which, without calling into exercise her prerogative of infallibility, she frequently utters for the guidance of the faithful, either through the Supreme Pontiff himself, by the decisions of Sacred Congregations, or by the voice of her pastorate.

To the first class of pronouncements is due, as has been said, the assent of divine and Catholic faith; to the second, the assent of ecclesiastical faith; to the last, the assent of religious obedience—such an assent as we give when we bow to the superior judgment of one who may be expected to know better than we do, and who has by his position a right to give us directions. But beyond these matters there is a large field wherein a Catholic is completely at liberty to give or to withhold consent, according to his own judgment. The matters in which a Catholic is thus free may be conveniently classed under the three heads of (1) opinions of theological schools or of individual theologians, (2) pious beliefs, and (3) private revelations and particular alleged miracles. We will consider these in order.

And first, as to opinions of theologians. The very name "opinion," shows that there is no question of any obligation to assent; for an opinion means precisely something about which we have not certainty—something probably true, perhaps very probably true, yet not certain. The office of the theologian is not merely to lay down and defend what, by the teaching of the Church, is to be held as true without doubt; he has, besides, to illustrate the great Catholic dogmas by analogies taken from truths of reason—to show how marvellously they bear

out and supplement all that reason itself teaches. He endeavors to penetrate more and more deeply into their inexhaustible significance; to show that while the mysteries of faith, consisting as they do in revelations about the nature of the infinite God Himself, are therefore beyond the capacity of infinite intelligence wholly to fathom, they yet contain nothing that is in open contradiction to the truths taught us by the same God through the light of reason. Moreover, he draws probable conclusions from the teachings of faith, offers solutions of difficulties, and proposes reconciliations between those teachings of faith and dicta of science which may at first sight be in apparent opposition.

It is inevitable that in these matters, until the Church herself has spoken, there should be differences of opinion. One school of theology may consider this explanation of a difficulty to be right, while another school may hold to a different one, and another to a third. This learned doctor may propose an interpretation of some obscure text of Holy Scripture, another may reject it. Thomists and Scotists and Augustinians may dispute concerning the best mode of reconciling the action of divine grace with the free will of man; and in all this Catholics are free to choose. Such matters are not of faith, and, unless the Church has stepped into the arena of dispute, we are left to adopt the opinion which appears to our reason to be the best grounded.

When, indeed, all schools of theology, carrying on their investigations under the eye of the Church, unanimously hold any doctrine to be a truth of revelation, we have a sure indication that this doctrine is the belief of the universal Church, since otherwise such unanimity would be impossible. We are, therefore, bound to believe it — not on the authority of the theologians, but because it is proposed to us by the Church as divinely revealed, and to be believed, in consequence, on the authority of God. Moreover, supposing all schools of theological thought to hold a doctrine as certainly true, without, however, attributing to it the character of divine revelation, it would be rash

for a Catholic to deny their teaching. But here, again, the obligation not to deny rests not upon the authority of theologians as such, but upon the fact that, under these circumstances, they do, when unanimous, represent the mind of the Catholic Church.

It should be observed, however, that to constitute this "consent of theologians" it is necessary that their consent be not only morally unanimous, but extending over a period of the Church's history long enough to constitute a constant belief. The consent of theologians merely for a period would not suffice. "But when," to quote the illustrious Cardinal Franzelin, "we have not this consent and unanimous teaching, but theologians of authority hold different views, and especially when they propose their teaching not as a fixed persuasion, but by way of opinion only, then, although their authority is not to be at once set aside as of no value, yet the fact of their discussion shows that the matter cannot be decided by their authority, but that we must decide according to the reasons brought forward, and adopt that opinion which (we speak of theological matters, not mere philosophical theories) seem most in agreement with the teachings of Scripture, the elucidations of the Fathers, and the mind and consent of the Church." A little later, quoting Melchior Canus, the same eminent theologian remarks: "Anything is not erroneous because it happens to be contrary to the dicta of the Thomists or the Scotists."

To come now to "pious beliefs." Of these there are a multitude. They consist for the most part in a pious persuasion, resting upon some tradition or upon some private revelation made to a saint, that certain spiritual benefits will be obtained by the devout performance of specified religious practices. I do not speak here of such things as the sacramentals of the Church, given to us by her express authority as an efficacious means of obtaining grace—these will find their proper place in these papers when I come to treat of Catholic practices. Nor, of course, do I include amongst pious beliefs the faith we have in the efficacy of holy indulgences—a faith which,

resting upon the infallible pronouncements of the Church, is much more than a mere belief.

Amongst pious beliefs a well-known instance is the persuasion that those who communicate devoutly on the first Friday of nine consecutive months in the honor of the Sacred Heart of our Divine Lord, will obtain the grace of final perseverance. I am aware that considerable discussion has lately arisen in some quarters concerning this belief, and concerning the best theological explanation of the famous "twelfth promise" made to Blessed Margaret Mary upon which it rests. It is not, however, to my present purpose to enter into this question, which, as we are dealing now with matters which are not of faith, is immaterial to our subject.

Amongst pious beliefs are included also the other promises stated by Blessed Margaret Mary to have been made to her by Our Lord in favor of those who should practice devotion to His Heart. Another familiar instance is the widespread belief that those who die wearing the little Carmelite Scapular will be saved; and, connected with this, the famous "Sabbatine Indulgence," as it is called, according to which our Blessed Lady is said to deliver from purgatory, on the Saturday following their death, the souls of those who have died wearing the Scapular, and who have observed certain conditions during their lifetime.

Beliefs of this kind are usually connected in this way with some practice of real piety and utility; many of them have been expressly encouraged and approved by the Popes; and they have without doubt been the source of many good works and consequent grace or merit. To cast ridicule therefore upon pious beliefs in general, to despise or scoff at those who hold them, could not be excused either from uncharitableness or a certain disloyalty to the Church, which approves or at least tolerates them. But they are not matters of faith or obligation; their authenticity is a matter for historical investigation; they depend frequently upon the authenticity of some alleged miracle or private revelation—matters of which I shall

speaking shortly; so that, in practice, while Catholics may not despise, they are not bound to take up such things.

The Church leaves each of her children free to adopt them or not, according as they find them helpful or the reverse to their spiritual progress. Like all good things, they are open to abuse; and we sometimes hear of people so unreasonable as to think that the wearing of scapulars or medals, or the formal recitation of some prayer, will avail to salvation irrespective of conduct. It may well be doubted, however, whether, cases of such extreme ignorance are anything but exceedingly rare, since the most elementary knowledge of Christian doctrine would suffice to disabuse any one of such an idea. A somewhat careless attitude about such things, a taking them up because they happen to be the fashion, without any attempt to gauge their usefulness to the individual, or to extract from them that edification which a more careful and reasonable use of them would give, is probably more common, and is not free from the charge of a certain degree of superstition. Pious beliefs are allowed and approved not as substitutes for earnest efforts to live a Christian life, but as aids to that end; and the endeavor to make the substitution is an abuse.

For convenience sake, we may consider here the question of relics, shrines, and places which are the object of particular devotion. Our persuasion of the authenticity of these, while, strictly speaking, dependent upon questions of historical fact, is often, nevertheless, due to a pious frame of mind which inclines us to look for special marks of God's presence and power in one place rather than another, and to expect that things and places in some way connected with Our Lord and His saints have been used by God as the instruments and occasions of special manifestations of Divine Providence, and have been the object of continued veneration on the part of Christians. Thus there is what may be described as a presumption in favor of those shrines and relics which a long-standing tradition offers to our devotion.

Apart from the tenet that sacred relics are to be ven-

erated, which is of faith, and the belief that these certain favored spots are chosen from time to time by Almighty God as the scene of His wonders—a belief which is borne out by the constant practice of the Church—the persuasion we have of the authenticity of relics and special shrines, since it is partly due to considerations of a pious nature, may fitly be included under the present head of “pious beliefs.” As I have said, history is the last resort, must be the final judge, not of the propriety of the veneration shown to these objects of devotion—for which propriety we have the distinct word of the Church—but of their authenticity. History in numerous cases amply justifies devotion; while in other cases—such as that of Lourdes, for instance—not history so much as present-day fact attests the reasonableness of Catholic piety.

The famous shrines and relics, some of world-wide, others of local renown, which are to be found throughout the length and breadth of the Catholic Church are many in number. Some of them like the martyrs’ tombs in Rome, date from the very beginning of Christianity; others are of quite late origin. The tomb of St. Peter on the Vatican Hill, that of St. Paul on the Ostian Way, the relics of the True Cross, are amongst the most ancient devotional treasures of the Church. It is piously believed by many that the Holy House of Loreto is actually that in which the great mystery of the Incarnation took place, and that it was miraculously transported to its present position by angels. It is piously believed that the Holy Stairs at Rome are the very steps of the Pretorium down which our Blessed Lord walked on His way to death; that the Volto Santo, or Handkerchief of St. Veronica, bears the actual impress of His sacred face. The list might be indefinitely extended.

The relentless spirit of modern historical criticism is calling into question the authenticity of many long-cherished objects of devotion of this sort. Some of them will, doubtless, be discredited, while those that survive the test will have enhanced value in our eyes. But, whatever may be the outcome, one thing will be clear from what

has already been said—namely, that Catholic faith is not concerned in these things. How far, then, do the obligations of Catholics in regard to them extend? I reply that, while we may by no means deny the teachings of the Church that sacred relics and holy shrines are rightly made the object of veneration; while, too, we must not refuse to believe that God does from time to time choose out special places in which His divine favors are conspicuously granted, we are perfectly free to judge of the authenticity of each particular instance according to the evidence that can be brought forward in its support.

Such matters are not part of the divine revelation made to the Apostles and handed down by them to the Church; nor are they of such nature as to be intimately bound up with any revealed truth, so as to come under the scope of her infallible authority as custodian of the Faith, except in so far as we must allow that she cannot err in her approval or toleration of this kind of devotion in general. Thus the great doctrine of the Incarnation stands firm whether or not the Holy House of Loreto is an authentic relic; the doctrine of the Redemption is untouched, if it be proved that the "Holy Face" is a comparatively late painting, or that the tradition about the Holy Stairs was unheard of until the fifteenth century.

An objection might here be raised to the following effect. Catholics do undoubtedly make a great deal of pious beliefs. The wearing of medals and scapulars, the performance of certain set acts of devotion with a view to obtaining specified benefits, the visiting of various shrines and places of pilgrimage where some miraculous event is considered to have happened, form a great feature in their religious life, especially in Latin countries. If they had the assurance of faith in the authenticity of such things this custom would at least be explained. As it is, Catholics may be altogether deluded in expecting certain benefits from certain practices, and quite mistaken as to the authenticity of shrines and relics. Moreover, there would seem to be, in truth, some color for the assertion that the Church does impose these pious beliefs upon her

children, since they are frequently the subject of devotional treatises, are spoken of in terms of high approbation in Papal Bulls, while acts of devotion of this kind are rewarded by Popes with the grant of large indulgences.

In answer to these objections, I would first reply that the approbation or toleration of the Church in all these matters means simply this: that we may be sure, upon the Church's authority, that our devotion, if rightly and reasonably exercised, is useful and salutary; or, in the case where it is plain that not downright approbation, but rather a mere toleration is given that there is no danger therein to faith or morals. It is a fact, which ought by this time to be sufficiently clear, that these devotions are not imposed upon Catholics as matters of faith.

Next I would call attention to the teaching of the Church concerning the nature of the honor that is paid to relics, shrines, holy images, pictures, medals, and scapulars. This honor is that which is termed "relative" honor or worship; that is, it is directed not merely to the material object—shrine, relic, or picture—but to a person; the person, that is, whose shrine or relic or picture it is. Consequently, even supposing a case where, by mistake, a Catholic were to venerate some spot or some supposed relic which had really nothing to do with the person whom he intended to honor, such an accident could in no degree depreciate the real value of his personal act of devotion. His intention is not to venerate, in itself and for itself, merely the material object concerning the connection of which with the true and final object of his homage he happens to be in error; but he means to pay honor to God or to one of God's saints by the respect which he shows to that which he supposes to have a special connection with the person venerated. His intention is good, and the person whom he wishes to honor is really honored by his act of devotion. Hence the fact of a shrine's being mistakenly connected in his mind with some special interposition of God or the Blessed Virgin or the saints, the fact, of a relic's being erroneous-

ly ascribed to some holy servant of God, does not destroy the intrinsic value of his devotional act.

Again, supposing, for instance, the famous "twelfth promise" to rest upon an error, it still remains true that devotion to the Sacred Heart is theologically correct; that it is of the greatest spiritual benefit to all who practice it; that it may easily turn the scale in favor of salvation rather than damnation; and that the nine devout Communions made on the strength of it will be of value simply inestimable, to say nothing of the fact that the good habit thus formed of communicating regularly every month will frequently be kept up. Without presuming for a moment to decide the question of the authenticity or exact theological explanation of this promise—about which the Church will speak if she sees it to be necessary—but merely supposing, for the sake of argument, that the contentions of its opponents are correct, it appears to me that the undoubted spiritual benefits to be obtained fully justify the approval which the Church has given to the practice of the Nine Fridays' Communion which has resulted from the pious belief of Catholics in the promise.

To pass off sham relics on the faithful, to "get up" a devotion to some shrine or sanctuary on false grounds, to publish false promises of spiritual or temporal benefits to be gained by some devotion,—these things would indeed be most reprehensible, and would meet with the sternest repression from authority; but there may be perfectly innocent mistakes about these matters, and it is to such that the foregoing remarks apply.

As to Bulls of Popes published in praise of relics or places of pilgrimage the authenticity of which may, in the light of historical research, become doubtful, we must remember the words of Father Thurston, S. J.:

"The approval of the Holy See which may be accorded from time to time to such popular devotions does not involve any infallible pronouncement upon a question of pure history. It implies that reasonable care has been taken to exclude fraud or the probability of error, but that such care is necessarily proportioned to the canons of

historical criticism prevalent at the period at which the approbation was first granted. Hence it may readily be allowed that the Pontiffs of the fourteenth and fifteenth centuries were often satisfied with evidence that would be far from conclusive in our own more sceptical age. Similarly, the facts which are recounted in the Martyrologium of the Roman Breviary are not guaranteed free from all error because these books are formally authorized by Papal Bulls. All the world knows that corrections and amendations are occasionally made in statements which the progress of knowledge has shown to be no longer defensible. But where the disproof of an old tradition depends only upon negative criticism, the Holy See is naturally slow to act."

With regard to the grant of indulgences for acts of devotion performed in some place erroneously supposed to possess a sacred connection, we should remember that, although the devotion, or some particular form of devotion, doubtless grew up in the Church because of that supposed connection, yet it is an act of devotion that is rewarded with indulgences; and such acts of devotion need not depend upon an accidental question of history. If and when it is proved conclusively that any object of veneration is not authentic, the ecclesiastical authorities will always take proper measures.

Thus the "Table of the Last Supper," preserved in St. John Lateran, was formerly the object of great devotion, being publicly exposed in the Church on certain days. Now, since great doubt has been thrown upon the alleged fact of its being the identical table upon which our Blessed Lord instituted the Holy Eucharist, this is no longer done. Any one who wishes may see it for the asking, but it is not brought prominently forward as before. Surely no one will say that all the fervent acts of devotion formerly paid to it—not, that is, to the material wood, as such, but to the great mystery of the Blessed Sacrament—counted for nothing in the sight of God. It is difficult to understand the spirit of those who would leave off saying the Rosary because a modern writer brings forward rea-

sons to show that the person to whom its great utility was revealed, and who was entrusted with the task of promulgating it, was not, after all, the great St. Dominic. Surely that utility is not altered by a mistake in history.

Whether such popular shrines as the Holy Stairs or the Holy House of Loreto will ever be interfered with by authority on account of destructive historical criticism, may be doubted. Such things have taken deep root in the affections of the people; they are the cause of true and real devotion; they bring home to the faithful the great truths of the Christian religion, and it would seem both unnecessary and heartless to abolish them. Of this the Church herself is the judge.

Meanwhile Catholics are perfectly free to hold or not these pious beliefs which we have been considering. They must not deny their utility to many, though not finding them of use to themselves; they may not despise nor ridicule those who do make use of them and who find them helpful to their spiritual life. Nevertheless, to repeat it once more, the Church does not impose them as matters of faith in which we are bound to believe.

VI—ECCLESIASTICAL MIRACLES AND PRIVATE REVELATIONS.

Concerning the miracles recorded in Holy Scripture, there can, of course, be no question that Catholics are bound to believe in them. To doubt them would be to doubt the inerrancy of Holy Writ. It is not, therefore, of those that I speak now, but of miracles that have taken place since Scriptural times, and are often termed "ecclesiastical miracles."

It was Cardinal Newman who said that the Church is hung about with miracles like gems; and no one who has any acquaintance with Church history can doubt that this has always been so through the long ages of the Church's life. It is so plainly part of the Church's ordinary belief and teaching that miracles both can and do from time to time happen, that a Catholic may not deny either of these

truths. But with regard to this or that particular miracle recorded in Church history or the Lives of the Saints, we are free to accept it or not, according as the evidence is satisfactory or otherwise. That evidence is frequently overwhelming, and such as to convince any man of sense who does not begin with the sceptic's principle that miracles are an impossibility, or with the arbitrary postulate of most Protestants that they stopped with the age of the Apostles.

Moreover, for Catholics, no inconsiderable evidence is afforded in particular cases by the very careful inquiry instituted by ecclesiastical authority. A story familiar to many of my readers is that of the English Protestant who was shown in Rome the documentary evidence in favor of certain miracles alleged to have been worked through the intercession of a deceased holy man whose cause for beatification was before the authorities. On reading the evidence, he exclaimed that it would be enough to convince a Protestant British jury. "It has not convinced us," was the reply.

The strictest inquiry is made into the proofs of miracles, whether alleged to have been worked by a saint during his lifetime or obtained by his intercession after death; so that we may with full confidence accept those which have been authoritatively examined and admitted by the appointed tribunals of the Church. Nevertheless, rash though it may be, and even disrespectful, to set up our judgment against that of authority in this matter, and foolish as it would be to reject plain evidence particularly when it has satisfied those appointed to adjudicate upon it, the Church does not impose belief in any particular ecclesiastical miracle as a matter of faith.

In this connection it should be noticed that not miracles, but heroic virtue is the primary subject of inquiry in the process of canonizing a saint. "When inquiry is instituted for the purpose of beatification or canonization," says Benedict XIV., "no examination is made of miracles until after the heroic virtues or the martyrdom of the servant of God has been proved. These virtues are

the first and most decisive witness to sanctify. Visions, prophecies, and miracles are of only secondary importance; and they are absolutely ignored if proof of heroic virtues is not forthcoming." Catholics may not, then, deny the possibility or the fact of "ecclesiastical miracles" in general; it would certainly be rash and disrespectful to cast doubt upon those which, after careful investigation, have been passed by authority in processes of canonization; while with regard to others we are in no way bound to accept any one in particular. They stand or fall by the evidence forthcoming in their favor.

To come now to the question of private revelations, of which we read in the Lives of many saints. These, or the documents in which they are recorded, are from time to time approved by the Church. In order to understand the attitude which Catholics ought to adopt toward them, we must first inquire what precisely is the nature of such approbations. On this question Cardinal Franzelin writes as follows: "As regards the judgment of the Church, by which private revelations of this kind are sometimes approved, such judgment is not intended as proposing these revelations to the faithful as to be believed with divine faith, but as declaring (a) that there is in them nothing contrary to the Catholic Faith, nor to good morals and Christian discipline; and that (b) there is sufficient indication of their being true to justify their being piously and prudently, and without risk of superstition, believed with human faith, and also to justify their being read by the faithful for the purpose of edification." Lastly, he lays down that (c) after such approbation by the Church it would be wrong to cast contempt upon them.

In the matter of both approved miracles and approved private revelations, the wrong committed by a Catholic in "casting contempt" would be, not a sin against divine faith, which as the Cardinal points out, does not come into the question; but an error of imprudence and rashness in setting up our judgment against that of the tribunals appointed by the Church to examine into these things. Their carefully considered decisions

merit an assent of "human faith" which it is nothing but reasonable to accord.

On the nature of private revelations Cardinal Franzelin says: "Revelations and prophecies which since the times of the Apostles have been made, are now made, and will be made in the Church, do not belong to the deposit of Catholic Faith entrusted to the Church to keep, to preach, and to evolve. The reason is that these revelations are not directed to the universal Church, but to private individuals. They are called private individuals because they are not constituted by God as His legates to the Church, as were formerly the prophets and Apostles and holy men who were inspired to write the Sacred Scriptures; but they receive such revelations either for their own direction and benefit or for the private direction and benefit of others. Hence neither do they properly pertain to the evolution of the Catholic Faith, to carry out which Christ our Lord has instituted, with the promise of infallible direction, the ordinary ministry, consisting of the visible Head of the Church as the principle and foundation of the unity of faith, and of the apostolic succession united to that Head. Hence, according to Benedict XIV. (in his work on the Canonization of Saints), amongst the reasons that render private revelations suspected in this, 'that anything be said to be revealed which is still under consideration by the Church.'"

Private revelations, then, are not to be believed with an act of divine faith, except by those to whom they are directly made with an infallible assurance of their divine origin. Whether this infallible assurance is given even to the recipients of such revelations is a matter of discussion amongst theologians. These revelations, then, are to be accepted by us merely on "human faith," meriting credence or not according to the evidence for their genuineness; in which evidence the approval of the Church in the sense just explained is an important factor.

"A considerable number" (of private revelations), says M. Joy, "come to us on very trustworthy authority; as, for instance, those which St. Teresa relates herself. From

a purely human point of view, I know of no evidence worthy of credence on any subject, if we are to reject the great Carmelite saint's testimony, which she gives with so many precise distinctions and luminous explanations."

And of all phenomena of this class, whether visions, revelations, or miracles, the same author wisely observes, after pointing out one of the tests of genuineness: "At other times the character alone of the person will ensure, first of all respect, and then a reasoned acceptance of the truth of the revelation. In case of this latter kind, we may say that it is the proved sanctity of the person which reassures men's minds as to the truth of the phenomena, rather than the phenomena themselves which gain credence, be they revelations, prophecies, visions, or any other favors. The same is true of miracles.

And again: "More than any one else, St. John of the Cross has labored to impress upon men the teaching of Catholic Tradition: that phenomena of this kind do not constitute sanctity. We may go further and say that in those countries which produce saints, and where saints are most honored, these occurrences always, in the first instance, create distrust and suspicion."

These extracts, as well as what has been said above about miracles, should be enough to disabuse any one, who is not fixed in his prejudices, of the idea that the teaching of the Catholic Church consists chiefly in a mass of incredible wonders to be without question blindly accepted by the faithful. It is strange that it should be necessary even to mention so absurd a conception of our holy religion; but it is, unfortunately, a conception that still possesses the minds of many. Real miracles and genuine visions and revelations are few and far between; and the Church herself is the first to recognize that such things are "subject to a thousand dangers, imitations, and illusions." Only upon unexceptional proof does she give any sort of approbation to them.

Because we see in foreign countries shrines literally covered over with *ex voto* offerings, we are not to conclude that each of these represents a miracle examined

and approved by ecclesiastical authority. Many of them are in thanksgiving for ordinary answers to prayer—for recovery from illness that may have been quite naturally brought about, though rightly regarded as a favor from Divine Providence, which such things certainly are. Where faith is bright and living and vivid, it is a natural consequence that the common people should not always make fine distinctions in these matters and should even sometimes see a miracle where there is not one in the strict sense. Shall we prefer the cold spirit of unbelief to a faith well grounded as to essentials, filling the lives of those who are so happy as to possess it with light and joy, though it may sometimes lead them to overpass the strict limit, always observed in authoritative teaching, which divides the supernatural from the ordinary effects of that providence who is the source alike of nature and of grace?

VII—WHAT ARE CATHOLICS FREE TO BELIEVE OR NOT?

One of the most fruitful sources of misconception in regard to the Catholic religion is the general ignorance prevalent amongst those outside the Church as to the true meaning of what we call "devotional practices," and their places in the religious system of which they form a part. Our good non-Catholic friends observe us devoutly "telling our beads," kneeling in prayer at this or that shrine, wearing scapulars and medals, reciting certain prayers in honor of the saints, taking holy water, receiving blessed ashes, candles, or palms; and they are apt to conclude that all these things stand upon the same level as the reception of the sacraments or the observance of the moral law and the Commandments of the Church. Not knowing the distinction between essentials and non-essentials, they class together all the practices which they observe to be in use amongst Catholics, and think that they are all equally binding upon us. Finding some of these practices very distasteful to them, failing to see any signification or usefulness in others, they deem that they could never bring themselves to embrace them even for the sake of that

peace and certainty of faith which they often instinctively feel is not to be found elsewhere than in the Catholic Church.

To remove this misunderstanding, it will be necessary to explain what is meant by Catholic "devotion," and to show what place they hold in the life of Catholics and of the Church as a body. I shall make no excuse for quoting from a recent writer who had handled this subject with admirable clearness:

"There is a beauty in the theological meaning of the term 'devotion' which has been lost to its ordinary, everyday sense. We should have rather to use the cumbersome word 'devotedness' to express the signification of St. Thomas, and that which we have in view in the use of the word in the following essay. We will, however, retain the original term, with the proviso that readers shall understand it in the accepted theological sense, as meaning the English 'devotedness' or the French *devoement*. It is according to this meaning that we wish to contrast 'devotion' with 'devotions,' not as things contradictory and incompatible, but as different manifestations of spiritual life, of which the latter should subserve the former, should at once spring from it and minister to it, if they are to preserve their character as legitimate products of spiritual life."

Certain observances, as we have seen, are made obligatory by the Church upon all Catholics; some because, as in the case of the sacraments, they are the regular and appointed channels by which the life of divine grace flows through the whole body; others because they are of peculiar and universal efficacy in insuring a practical Christian life. But beyond these, there is a very large class of practices which go under the general name of "Catholic devotions." Not essentially necessary to the spiritual life of a Catholic, as are the sacraments, nor of such universal efficacy in the promotion of the essential of a practical Catholic life as are the Precepts of the Church, they are, nevertheless, of greater or lesser utility as helps to true devotion. This greater or lesser utility depends, as is

pointed out in the foregoing extract, upon their source as real manifestations of healthy spiritual life—as originating in devout meditation enlightened by sound doctrine—and upon their tried efficacy as instruments in the promotion of a high standard of Christian practice amongst those who make use of them.

Men's souls have many needs in common, yet each particular soul or class of souls has its own special needs. Catholic devotions are intended to meet these needs, both common and individual. Thus it is that we find in the Church so great a variety of devotional practices, some of a more or less universal character, co-extensive almost with the Church itself, as satisfying wants which are felt by all or by the greater part of the faithful; while others are of less extension as appealing to certain souls.

The attitude of the Church herself towards these devotional practices is somewhat different from her attitude in matters of faith. Of both she is, of course, the supreme judge; but, in the nature of things, her judgments in doctrinal matters must more often be strict and peremptory than in the matter of devotion. While it is true that not only will false doctrine produce wrong practice, but wrong practice will also frequently result in damage to faith, yet the boundaries within which varieties in practice may move without damage to faith are wider than those limits beyond which opinion in matters of doctrine passes into error.

The Church, therefore, is very tolerant in regard to practices of devotion. The moment, indeed, that they involve or imply a false conception of the teachings of religion, she puts her ban upon them; but, with a deep insight into human nature and its wants, she does not hesitate to permit many practices which are the outcome of a simple faith and affection, and are of real use to large numbers of her children, though they may draw a smile or a jibe from superior and "enlightened" persons. Guided in this matter, as well as in her doctrinal teachings, by the Spirit of Truth promised to her in the beginning, she extends to such practices as pious meditation upon the

truths of faith suggests to her children, now her strongest approbation or recommendation, now her protection or kindly toleration, according as she judges them to be of universal utility or useful for certain persons only, and according to their greater or lesser efficacy in the promotion of true holiness.

Thus, as the writer whom I have already quoted puts it, "the Church reserves to herself a certain right of discrimination in this matter. She meets the various devotions that arise with approval or toleration or condemnation; according as she judges them sound in doctrine or the reverse, and helpful or harmful or indifferent to the spiritual life. By her approval she guarantees that they are sound in doctrine, and, at least, have it in them to be helpful to salvation and sanctification. By her toleration she insures to them a certain negative virtue and harmlessness, without any assertion as to their being actually ennobling and useful. But here her mission ends. It is not as with the sacraments, which she presses on the use of the faithful; it is not as with her doctrinal definitions, which are to help on the life of spiritual knowledge, as the sacraments help on that of grace.

"In this other field she assumes to herself no final responsibility, except in the merely negative manner which we have indicated. She approves in the name of doctrine, she permits in the name of liberty; but she commands nothing except that toleration and respect which she has herself manifested, and she refuses to take up that burden of individual responsibility which many are too ready to fling on to her shoulders at every turn of the spiritual life. The right of choice and its duties remain to the individual soul, which has to manifest its loyalty by exercising, in things religious, that temperance and courtesy which are the spiritual counterpart of social good manners. We are not bound to practice all the devotions which the Church declares holy and harmless; but we are bound to restrain our criticism in the spirit of respect for our fellow-Christians; as we are also called on to conform to certain gen-

eral usages under pain of becoming boors in our religious communion."

The Church, then, wisely leaves these things to our own choice, in which we must be guided by the adaptability of various devotions to the needs of our own souls, and the approbation extended to them by ecclesiastical authority; the latter being, in the main, protective rather than directive. She thus insures us against any practice contrary to the spirit and teachings of the Catholic religion, and leaves it to ourselves to select those devotions which we find most conducive to our own progress in the spiritual life.

Thus, far from being bound down and restricted in the development of spirituality, Catholics have the widest freedom—far more than is to be found in any of the sects, amongst whom, just as faith has suffered by insistence upon some truths to the exclusion of others so also spirituality suffers by insistence upon some particular method of devotion, with the inevitable result of cramping and confining the spiritual energies that, given free vent, would lead to higher things.

We have already noticed that devotional practices do not all stand upon the same footing. There are some which experience has proved to be so generally helpful to a fuller and more fruitful Catholic life that they have obtained almost universal acceptance among the faithful, and have been encouraged and promoted far and wide by the Church, who has put her seal upon them in an unmistakable manner. Such are the well-known devotion of the Rosary, the devotion to the Sacred Heart of Jesus, various practices in honor of the sacred humanity of our Divine Lord, others in commemoration of the various mysteries of His life and passion.

Much as she encourages these devotions, however, the Church does not make them obligatory upon all. A Catholic, indeed, who should deny that the sacred humanity, as personally united to the Eternal Word, is to be worshipped with divine honor, or who should refuse that worship to Our Lord, would make shipwreck of the faith. So

also would he who should deny the utility and propriety of invoking the intercession of Our Lady and the Saints. Nevertheless, a Catholic is not compelled to invoke the saints, or to take up any special form of devotion to Our Lord's sacred humanity, excepting, of course, the worship he is in duty bound to offer to Him present on our altars in the Blessed Sacrament. But he is not forced to take up the special devotion to the Sacred Heart or to the Five Wounds or to the Precious Blood. At the same time, any child of the Church who should set up his private opinion in opposition to that of the whole body would, in the words of the writer I have quoted, do so 'under pain of becoming a boor in his religious communion.' He would, moreover, be depriving himself of a means of furtherance in the Christian life, of the efficacy of which, in view of the strong approbation of the Church, there can be no doubt.

The history of certain widespread devotions plainly shows them to have been awakened in the Church by the action of the Holy Spirit, to meet the needs of souls at various periods of the Church's life. In these matters the Church moves with the times; and not to move with her argues a certain failure to realize those teachings of faith which express themselves from time to time in new forms of devotional practice, according as fresh aspects of ancient truth exhibit themselves to her understanding. Not unfrequently such fresh aspects are the consequence of the rise of some error which draws attention to a view of doctrine not explicitly considered before the Church at large; and a devotional practice arising from this new contemplation of Truth, unchanging in itself, may be a protest against prevalent heretical tendencies. Such was undoubtedly the case with the devotion to the Sacred Heart, which, by its warmth of tender affection to the person of our Blessed Lord, and its lively appreciation of His love of men, together with a consequent great increase of the use of those sacraments by which we enter into the closest union with Him, acted as an antidote to the cold formalism and harsh rigorism of the Jansenistic heresy.

So, then, should a Catholic abstain from a devotion of this kind, one would say of him that he is not compelled to take it up, but that he proves himself more or less out of sympathy with the spirit of the Church by refusing to follow her in that continual progress she exhibits alike in the development of her understanding of doctrine and in consequent adaptations of practice. Not to follow her in such adaptation to new needs and conditions is at least to run the risk of finding oneself out of harmony with her teaching. The appeal to antique as against contemporary ways of devotion has a dangerous kinship with the appeal from the teaching of the present living voice of the Church to the dead letter of the past.

There are two other ordinances of the Church which enter largely into Catholic life, and may be, for the purpose of this paper, conveniently classed under the head of "devotional practices," though differing in one important respect from such devotions as we have hitherto considered. These are holy indulgences and the sacramentals of the Church. They differ from other devotions in this, that they have a close connection with the sacraments themselves, and are, consequently, recommended and even pressed upon the faithful by the Church with more insistence than she uses with regard to "devotions" in general.

The grant of indulgences—that is, of the remission of temporal punishment still remaining due for sins already forgiven—is an integral part of the power of the Keys exercised by the Church in absolution from sin. Indulgences complete the work begun by the sacrament of penance. The sinner has been reconciled with God, but the demands of Divine Justice have still to be satisfied by temporary suffering, endured either on earth or in purgatory. In holy indulgences we have a means of satisfying these demands in an easier way; or, rather, in them the Church has an authority ordained means of making that satisfaction for us,—a means purchased, like pardon itself, by the merits of the blood of Jesus Christ. The utility of indulgences, and the power of the Church to grant them, are truths of faith which no Catholic may deny. No one,

however, is bound to avail himself of them. Nevertheless, it will easily be seen that the rejection of so great a spiritual advantage would argue a still greater want of conformity with the spirit of Catholicism that the rejection of even the most widespread of the devotional practices of which I have hitherto spoken.

The same may be said of the sacramentals. Partly by virtue of the official prayers and blessings of God's representative, the Church, and partly by reason of the faith and devotion of those who use them, the sacramentals are true means of grace, and are, as such, brought prominently before her children by the Catholic Church. They are closely connected with the sacraments, inasmuch as, by remitting venial sin, they prepare the soul for their more worthy reception; and because some of them are invariably connected by the Church in her liturgy with the administration of certain sacraments and the celebration of Holy Mass. Thus the blessing and use of Holy water, of palms, of ashes and candles, and of the holy oils, find a place in the most solemn liturgical functions. Here again, although there is no compulsion to use these things—except when, as in the case of the holy oils, for instance, they form part of a sacramental rite—a Catholic who should withdraw himself from the universal practice of the Church at large would rightly be suspected of some want of harmony with her spirit.

But beyond indulgences and sacramentals, beyond those devotional practices the universality of which is a recommendation not lightly to be passed over, there remains a multitude of devotions which will be useful to some, but by no means to all. These a Catholic may leave aside without the slightest imputation upon his conformity to the mind of the Church. Indeed, to leave them aside may often be a virtue; for it is not to be denied that some, oblivious of the real object of such things—to minister, that is, to the needs of particular souls and to help them forward in the practical life of a Christian—make of the means the end, and turn devotion into a kind of spiritual amusement, to the immense detriment of solid virtue and

real progress. This is the fault neither of the devotions, which are excellent in themselves if wisely chosen and properly used, nor of the Church which approves of them precisely on the understanding that such wise selection and prudent use of them shall be made. It is the fault of the persons who misuse a good thing.

It should be clear, from what has been said in the present paper, that no one who submits to the Catholic Church will be called upon to take up any special form of devotion as a compulsory duty. The sacraments, Holy Mass, the Commandments of the Church will certainly be imposed upon him as conditions of membership. In all other things he will be free. Since, presumably, by the time he comes to be received into the Church, he will to some extent understand and appreciate her spirit, far from feeling any difficulty in availing himself of the rich treasure of approved devotional practices which she offers to him, and which he is free to take or to leave, he will thank God that he has found the religion which was made to meet every need of every soul; and he will have no hesitation in drawing from that treasury those things which he finds most helpful to the new spiritual life he will have received.

Having made his act of faith, having taken the great venture, he will find that the shadows have fled away and the bright light of the truth of God illumines his soul. In the great brotherhood of the Catholic Church he will learn to exercise toward the devotional practices of others that respect which Christian charity, as well as the approval of the Church, demands from him, and which he, in turn, will receive from his brethren in the faith. He will see things in their due proportion, as they can be seen only from within; and he will find that his old fears and difficulties about such non-essential matters as it has been my humble endeavor to discuss in these papers were the creations of misunderstanding and prejudice alone.

VIII—WHAT ARE CATHOLICS BOUND TO PRACTICE?

The Catholic Church is acknowledged by her children as their infallible guide, not only in matters of belief but

in conduct also. And, indeed, since belief is for the sake of conduct, and directed to conduct, we should expect that the religious society which teaches the truth should also point the way to right living.

So it is with the Catholic Church; the truths which she proclaims are saving truths, not addressed merely to the intellect but also to the heart and will. It is one of the signs of her divine origin that she satisfies both heart and mind—confirming, developing, and completing that instinctive teaching of man's understanding and conscience which we usually speak of under the name of natural religion—the revelation of divine truth and law written on the heart of man. All truth has a value in itself, and is admirable for its own sake; but religious truth has always a practical, not simply a speculative, value; and he only profits rightly by the heritage of divine revelation who strives to make it bear upon his life. It is the constant endeavor of the Church to aid in doing this. Hence, recognizing that true religion is a right life moulded upon true beliefs, from her speculative doctrines she draws practical conclusions—that is, she instructs the understanding in order to guide the will; and in this work she is infallibly preserved from error by the spirit of her Master, who is not only the Truth, but the Way and the Life.

From what the Church teaches us about God, then, and about our relations to Him, there follow certain duties which we owe to Him. These are summed up in the twofold obligation of worship and service. Thus much of his duties man might have learned without a Church; but the Church, having been formed by the Son of God to continue His work of evangelization, tells us in His name what to worship and what service we are to render, and how. Moreover, as God's accredited representative, she claims a service and obedience due to herself—or, rather, due to Him in her. Above all, preaching the doctrine of her divine Founder, she tells us that both worship and service take their rise in, and be permeated through and through by, love of God.

Thus her primary message to mankind is, "Worship God

and do His will for love of Him"; and she provides ways and means of doing this which she has learned from Jesus Christ, and the Holy Spirit who dwells within her. Vested with divinely granted authority, and guided into all truth by the Spirit and Truth, she is able to particularize this general precept, and has power to impose such regulations upon the conscience of her children as she knows to be conducive of its due observance. Hence her code of morality, and those laws which we know as the Precepts of the Church. In these two is comprised all that Catholics are bound to practice.

Of the Church's code of morality it is not my intention to treat. Based on the Ten Commandments, it would be generally acknowledged as binding upon Christians by those for whom I write. Nor is it necessary here to refute oft-refuted calumnies, such as the old lie that the Church advocates the doing of evil that good may come, or teaches that the end justifies the evil means, or that lying is allowable. I shall confine myself in this paper to those distinctly Catholic practices which the Church enjoins as necessary to that good life lived for love of God which it is her mission to promote amongst men.

To take, then, first, the obligation of worship which arises from the revelation of the creature to his Creator. This worship must include the four elements of adoration, thanksgiving, propitiation for sin, and prayer. The Catholic Church possesses the only form of worship upon earth which fulfills these four duties in a way entirely worthy of the infinite majesty of God. That form of worship is the Holy Sacrifice of the Mass, in which for those four ends the oblation of the true body and blood of the Incarnate Son is offered to the Father. What wonder that the Church enjoins upon her children as a solemn obligation to participate in the offering of this sacrifice! Particularizing the natural obligation which rests upon every human being of devoting some notable part of his time to the worship of his Maker and Father, and possessing the most perfect means of fulfilling it, she commands us to observe the Sundays and certain holydays by de-

voutly hearing Mass; adding, for the more complete consecration of those days, a prohibition of ordinary week-day labor. This precept we know as the first Commandment of the Church.

As we have already seen, the Church's law of conduct is the law of love. He who loves will not refuse some pain and self-denial. Moreover, without self-denial and restriction the spirit can not be free of the bondage of the flesh and fleshly desires. Men found that out before Christianity dawned upon the world. For this double reason—to train her children to the proof of their love of God by the taking up of the Cross, and to aid them in subduing their carnal appetites to the spirit—she imposes upon them the duty of fasting and abstinence at certain seasons. Hence the second Commandment of the Church, "To keep the days of fasting and abstinence."

Every Catholic knows that he is not expected to injure his health by the observance of this precept, and thus to incapacitate himself from the performance of his daily duties. The duties of one's state of life, performed for God, come first and foremost in the appreciation of the Church as well as in the right order of things. Piety which does not help to this is a sham. Therefore, the Church is always ready to grant a dispensation to all who can show good cause for being relieved of the obligation of fasting or abstinence; though, at the same time, she recommends or enjoins, according to circumstance, some alternative form of self-denial which will not interfere with other duties.

The next law of the Church concerns sin and the means and conditions of forgiveness. In none of the man-made religions which have sprung up since Jesus Christ founded the Church has due proportion been observed in this matter. Error, as it always does, has rushed into one or other of two opposite extremes. While in the early days of Christianity the tendency of heretics was to exclude some sins altogether from the hope of pardon, modern religions have to a greater or lesser extent lost the sense of personal sin and of the need of reconciliation with God.

The Church from the beginning has steered the middle course, which is also the true one. She excludes none from pardon, whatever his guilt, provided that he is penitent; she insists on penitence as well as upon an humble acknowledgment of personal guilt. This acknowledgment takes a form which the instincts of nature itself point out as the condition of forgiveness—a detailed confession of the sins committed. Hence the third Commandment of the Church obliging the faithful to go to confession at least once a year.

Knowing that, since the promulgation of the Gospel, the prerogative of pronouncing God's forgiveness in His name has been entrusted to her by the commission of Jesus Christ Himself—"Whose sins ye shall forgive they are forgiven"—she will not allow her children to deprive themselves, without strong protest on her part, of this necessary means of grace. Her children clearly understand that she makes no claim to forgive in her own name; and that though they may deceive the priest who exercises this ministry, and extort absolution from him on false pretences, that judgment will not be ratified in heaven. With confession as without, repentance and purpose of amendment are necessary for forgiveness.

The motive of the next Commandment of the Church is the same as that of the preceding—a desire, namely, on the part of the Church to prevent neglect of a necessary means of salvation. Mindful, therefore, of the words of Jesus, "Unless you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you," "He that eateth My flesh and drinketh My blood hath eternal life," she lays upon us her fourth Commandment: "To receive the Blessed Sacrament at least once a year"—and that at Easter or thereabouts.

The fifth Commandment enjoins upon the faithful the duty of providing for the support of their pastors; and the sixth forbids marriage within certain degrees of kindred, and the solemn ceremonies of marriage in certain penitential seasons.

In the general law of worshipping God and doing His

will from the motive of love, and these six Commandments of the Church which interpret and define that law on certain points, providing thereby for its better observance, we have all that is of positive obligation for a Catholic. By that motive—which, of course, includes love for one's neighbor, as equally with ourselves a child of the Heavenly Father, the object of His predilection, the redeemed of His Son—a man's whole life is rightly ordered in its active relations toward God and his fellowmen. By those laws he is directed to the essential means of performing God's holy will. If any one wishes to know what is the Church's conception of a good Christian life, he will find it simply and excellently set forth in any catechism.

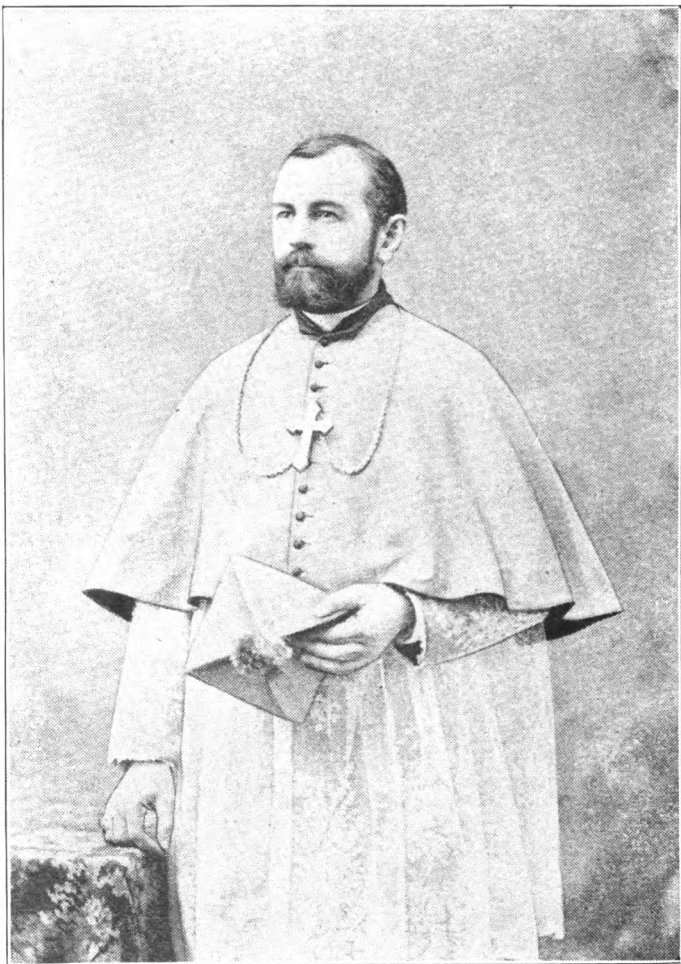
To go further into these details here would carry me beyond my scope, which is merely to remove certain misconceptions as to the strict obligations of Catholics. When we have said that the Church teaches us to worship God by faith, hope, and charity, and that the greatest of these virtues is charity—love of God, and of man for His sake—we have summed up the Catholic religion. It remains, then, to add here only that, while providing for what we may call the minimum in Christian practice, the Church has never ceased to put before her children the higher standard of evangelical perfection to be aimed at for love of and in imitation of the perfections of God. To all she cries aloud the exhortation of the Sermon on the Mount: "Be you, therefore, perfect, as also your Heavenly Father is perfect." With what fruit she does this the lives of her saints and the holiness of many thousands of her children at all periods of her history bear ample witness.

No earnest Catholic troubles himself about the minimum that he may perform; nor would any inquirer of good-will do so, except for the purpose of getting rid of an exaggerated notion of what be required of him if he were to submit to the Church. As soon as he began to understand the spirit of the Catholic religion—its intrinsic beauty and reasonableness, its evident power to satis-

fy all the spiritual needs of the souls of men—the tried efficacy of the means it offers, whether obligatory or free, to promote the great ends of holiness and salvation would produce in him the same desire that every earnest Catholic feels; not only to use to the full such means as are essential, but also to take advantage of the additional helps that the Church offers in so great abundance to suit the particular needs of individual souls.

I have already spoken of those numerous practices of Catholic piety and devotion in regard to which we are left entirely free. If it shall be made even a little clearer to any inquirer that the Catholic religion is not to the children of the Church, as it appears to so many who are not of her, an intolerable burden, but the highest of privileges, a sweet and easy yoke, a help and not a hindrance to happiness here and hereafter, the object with which I write will have been attained.





MOST REV. SEBASTIAN G. MESSMER, D. D.,
Archbishop of Milwaukee, Wis.



CATHOLIC FEDERATION—THE APOSTOLATE OF THE LAITY

By

RIGHT REV. BISHOP MESSMER

In the Epistle of St. Paul to the Ephesians, chapter the fourth, verses first to fourth, we read the following:

"I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity: careful to keep the unity of the spirit in the bond of peace; one body and one spirit; as you are called in one hope of your calling."

My dear, beloved brethren, dear delegates of Catholic Societies, and friends of the Federation: It may be right in the speaker to say that in the whole history of the Catholic Church there has never been a Pope sitting in the chair of St. Peter who has so prominently called attention to the public social duties of Catholics and the Catholic laity, to what we might call the apostleship of the Catholic laity, as the present glorious reigning Pope, Leo XIII. And, if some one would carry out the happy idea of collecting from the different encyclicals, pastoral letters and public addresses of the Pope, all these passages which refer to what we might call the social duties of Catholics in our days, it would make a great, magnificent volume; and I do not know if from the whole range of the sacred writings, any more fitting text to that volume could be found than the words that I have just read you from the Epistle to the Ephesians: Brethren, I beseech you, walk worthily of your vocation, in humility and mildness, with patience, supporting one another in charity, careful to preserve the unity of the spirit in the bond of peace, one body and one mind, in the one hope in which you are called.

The object and purpose, dear friends, for which we have gathered from different parts of the country, to-day, and the object and aim of our discussion in which we shall engage during these days, is precisely to answer to this call of our great Leader, to respond willingly and courageously to the invitations sent out to the Catholic men of the whole world by our great Pontiff, to engage upon these public duties that devolve upon the Catholic and the Catholic citizen of to-day.

It will be proper, within the few moments at our disposition, to call attention to a few of those duties, to point out some of the great and beautiful work that lies before the Catholic laity, to show some of the great Christian work to be performed in the exercise of that Christian apostleship of the Catholic man. We need only follow the indications given us by the Holy Father; and, first of all, like St. Paul, he insists upon one thing as an absolute condition of success, the unity and the union of mind—to be of one mind and one spirit, unity in the bond of peace and harmony, and He tells us that this unity of mind and the unity of the heart must be attained, and will be attained by our listening willingly to whatever are the teachings of the Church and the teachings of the infallible guide appointed in the Church, by willingly following the laws and the rules laid down by him, the supreme governor and ruler of the Church. He, from the high position in which he is placed, looking out upon the Catholic world, and the world outside of the Church, and seeing and perceiving, guided by the spirit from on high, the needs and the wants of the Church, as well as society at large, shows the way upon which to go and to do the work that lies before us. By following him, if all the different sections and parts of the Church, all the laity in different countries of the world, in the different dioceses and provinces of Our Lord—if they all, with one mind, follow his guidance, then there will be unity and strength of action, and there will be success of the work.

He tells us that the first duty of a Catholic as a citizen, as a member of society—and he tells us this in his famous

encyclical on the duties of Catholic citizens—he tells us that this first duty of ours is to spread the light of Catholic faith, in both ways, by helping to diffuse the light of the Catholic faith, showing forth to the public the faith that is in us, making known to others what are the great and salutary doctrines of Holy Church, delivered unto her by the Eternal Son of God, but also showing forth the beauty and the splendor of this Catholic truth, of the Catholic life, of Christian virtue, by our own lives, by our conduct. He says that in this way Catholics will do a great work, and he tells us that it is the work of the Catholic laity; that while there are in the Church the bishops, appointed by the Holy Ghost to rule in the Church; the successors of the Apostles, upon whom devolves that great mission to go and teach all the nations of the world—that while they are appointed the authoritative leaders in the Church of God, united with the supreme head of the Church, the successor of St. Peter, yet he says it would be a grave mistake to think that the Catholic laity had nothing to do in regard to the teachings or in regard to the spreading of Catholic doctrine and Catholic truth; that it is their part, according to the positions in which they are placed, the circumstances in which they find themselves, the opportunity that is offered to them, under the guidance, as obedient children, of the teachers appointed by the Holy Ghost, to go and teach others what they themselves have received, make known to others the same sacred truths of our holy religion by which their own minds have become enlightened. Is this a work for the Catholic Federation? Is this a work for Catholic societies? Undoubtedly. How could it be otherwise? The Holy Father tells us that this is the duty of every individual, of every single Catholic man according to his opportunities, and according to his capability. How much more must it be a work most proper, a work most fit for United Catholics, the children of the Church, brought together into organized bodies. And there is no doubt, dearly beloved, that just in this one regard there is a great field before the Catholic laity.

I need only mention Catholic literature, call your attention to what is nowadays called Catholic Truth Societies, call your attention to the work of the Catholic press as a Catholic educator of the laity. And let me call your attention to another work upon these same lines, spreading that Catholic truth, not only among ourselves, within the walls of the Catholic Church, but spreading that light all over, wherever there are willing ears to listen and hearts willing to receive the truth. It is that movement which has been started in this country by the Paulist fathers of New York, which has already been taken up successfully in different dioceses of the country. I mean the missions to non-Catholics, a work which is gradually being developed upon wider and further lines to take in regular missionary work among our own parishioners in our own dioceses, among our own people. Is there not a beautiful field here for Catholic societies, for a federation of Catholic societies, to help on this work? Is it not their field? Are they not the Catholic men who stand before the public, recognized as Catholic men, as true and loyal members of the Holy Church? Is it not a beautiful field for them to prepare the way for missionaries, to help to overcome difficulties, and to make the work more successful; to spread the idea, make it acceptable and pleasing to the community, bring their friends—friends that so far have not as yet received the truth—bring them to listen to what these missionaries, as the messengers of God's Holy Church, have to tell them? To my mind it is a work which is not at all outside of the aims and objects of the Catholic Federation. For what is that work? It is simply, as our Holy Father tells us again, to support, to promote, to advance, to foster the interests of Holy Church, help on the work. It is a mission of the laity; it is properly called the apostleship of the laity; to bring Catholic principles and the influence of Catholic truth upon the social questions and conditions, public conditions of society, in order thereby to help remedy the evils existing, help promote the spiritual welfare of the people and by this very fact to promote the temporal welfare and temporal happiness of

the laity. These are not my own words or my own ideas. I simply tell you here and forever, to give it in short outlines, the teachings of our Holy Father.

Have we not a beautiful field in this regard right here with us in the United States? There is no doubt whatever that our non-Catholic fellow-citizens, as a rule, are willing to listen to what we have to say; they are willing to give us the opportunity that we seek for, if we only ask for it; they will give us the chance to bring Catholic principles to bear upon society. We have the same opportunities, we have the same chances as others to influence public opinion, and, through public opinion, to influence the minds of our fellow-citizens. We have a magnificent opportunity here within the United States, we Catholics, Catholic laymen in particular, to infuse Catholic principles, Catholic views, and Catholic opinions upon the public opinion of the people. But it lies with us to make use of these opportunities. And sometimes it becomes first a duty to seek for these opportunities, to bring about these opportunities, and this is a duty, as our Holy Father tells us, as it is a religious duty; it is a duty that we owe to God Almighty in gratitude for the light we have received; it is a duty that we owe to God by our allegiance to Him, our absolute subjection to him, acknowledging that He is the Supreme Ruler of the nations; that His will must be the sovereign will upon which all laws, just and legitimate, are to be based; it is a duty of us, I say, in this regard, that we should see that our fellow-citizens, those of our own faith, as well as others, should recognize these principles and act accordingly; it is a duty that we owe by the virtue of charity to our neighbors. Do we not know that the more we spread the light of Catholic truth, that the more we bring Catholic principles to become a leading factor in shaping and forming the principal force and power in the lives of our fellow-citizens, especially in the public life of society, that the more we become the true and the only true benefactors of society? Is it not the truth of God, what we believe and what we teach, and the principles

of morality that we follow? Are they not the unchangeable principles laid down by Him, who is the Supreme Root of good or evil, by which we have to judge, and can rightly and truly judge what is right, what is wrong; what is good, what is evil; what is well for man, what is hurtful to him? It is a duty that we owe to ourselves, for do we not know that we ourselves are greatly influenced by our surroundings? And do we not experience that particularly with ourselves, the children of the Church? Are we not surrounded by all the blessings and the safeguards of holy religion, by all the blessings and the safeguards given for the welfare of our souls, the spiritual interests of our souls by the Saviour of mankind? Does not the Church, like a tender mother, watch carefully over everything that we do and everything that concerns our welfare? And yet, notwithstanding this, how often are all things in vain, because of the still stronger influence that we allow other circumstances, external conditions, to have and to exert over us. It is a common saying, and the truth, generally acknowledged by all, that just as in the realm of nature, so in the realm of the spirit, the surroundings naturally and necessarily exercise a powerful influence over us. The more, then, that we try among ourselves to be united in the one mind and in the one spirit, strengthened by the same supernatural means, the more power of divine truth and the more power of divine grace—I say, the more that we try to be united in all this and strengthened by these means to exert Christian influences and to lead good Christian lives, the more gain do we profit ourselves, strengthened among ourselves, every one for himself, the spirit of true Christian life.

And so it is with the Federation. A Federation of Catholic men, of Catholic societies, must naturally and necessarily exert a tremendous power, a tremendous influence upon its own members. Let us imagine that all the Catholic societies here of the United States were actually gathered into one great federation; that they were all brought together, eye to eye, mouth to mouth, face to face, heart to heart, mind to mind, one body and one soul, in the

one bond of peace and the one unity of spirit. Suppose that all these societies, under the guidance, first of all, of the appointed shepherds of the Church of God, in the light of the same Holy Truth, the one faith delivered unto us, that they all would exercise that Christian spirit, bringing forth into action those Christian principles of the Catholic truth and the Catholic faith, what a tremendous power that would be for the strengthening and the uplifting, the upbuilding of Catholic spirit, and Catholic work, and Catholic life among the children of the Church, first of all, and then among those that are separated from us! What a great influence for the spiritual welfare, as well as the temporal welfare, of the society in which we live, for the security and the guarantee of the privileges and the blessings of the government and the constitution under which we live in these United States!

This duty, as the Holy Father tells us, of the Catholic laity or Catholic laymen, must also be put forth in shaping and moulding the social conditions, the public conditions of society. And here again, what a great field opens for us! If all the Catholic men of this country, brought together in one grand and strong union, would all exert their influence, and all the Catholic societies, on the given opportunities and conditions, oh! how much we could do to improve, let us say, the public morality of the people and of the union! We speak so much and we hear so much of the evil of intemperance. We read of different ways and different methods by which a remedy should be found against that evil. We talk of legislation by which what is usually simply called the saloon, the American saloon, could be regulated, and the traffic in intoxicating liquors could be regulated. All these propositions, all these methods, all these means proposed may be good enough in themselves, but it will never do the work unless it is taken up by the united strength and the concerted action of the well-meaning citizen, Catholic or Protestant. There is a field here where a Catholic federation can join and unite, hand in hand, with the work of others, in attaining the same great end.

There is, again, that great evil of our day, the degradation, the profanation of the sacrament of marriage. And our Holy Father, by the way, in different encyclicals calls attention to this public duty that every Catholic has in regard to this very matter, the sacrament of marriage. He tells us that here also is a duty of the Catholic laity, to influence public opinion, to bring Catholic principles to bear upon the solution of the question, and even to take part in political affairs when it is necessary to regulate this matter of Christian marriage. With us there would be no difficulty at all; the ballot box and the legislative measure, the means are at our hands, just as well as at the hands of others. And if Catholics all through the country did unite, and would unite their action in demanding a reform of our marriage laws and a reform of our divorce laws, the civil laws of the country, there certainly would be and must come a reform.

There are so many other fields that open to the activity of the Catholic laity. There is what is called in a restricted sense, and in a more restricted sense, the social question, the question of capital and labor, a question which, as the Holy Father points out repeatedly, is not a mere economic question, but is a question which involves moral principles, a question which can only be properly solved on the principles of the natural law, as well as the principles of the Gospel. Let us take that one question of socialism. Are we not bound by the bond of charity, as the apostle says, supporting one another in charity—are we not bound by the bond of the one faith in which we center all our higher and greater interests, to help our brethren? Now look over the United States and look at the Catholic laborers; see in what difficult position they are placed nowadays. There are all those many and powerful labor unions, but do we not know, unfortunately, that socialism is gaining ground from day to day in those very unions, that socialistic principles are openly preached in their unions, that so many of the so-called labor organs, the labor press, preach socialism outright, without any restriction whatever, rejecting all and every Christian prin-

ciple which would be wholesome and efficacious in the solution of the question? It has come to the point, or at least it will soon come to this, where a Catholic laborer will have to decide between the principles of Christianity and the principles of socialism, which of themselves are anti-Christian. I do not deny, and I do not mean to say that there are not some demands, some positions or doctrines laid down and preached by socialists that we could not admit; I do not mean to say at all that some of the demands made by socialists, or made by the labor unions, are not just; they are just and a remedy ought to be found for the evils of which the laborer justly and rightly complains. But when I speak of socialism or mention socialism, I mean it as a system, I mean all that it comprises, and I take it as it is at this very day, at the present hour, preached and talked in our labor unions.

I say, then, the question comes before the Catholic laborer to choose either between the principles of the Catholic faith, the principles of Christian rule and morality, or to leave his Church—choose the Church and leave the labor union, or remain in the labor union and leave the Church. He will not be able to serve two masters, and there are two masters. Does it not become a duty to our Catholic laity to provide ways and means for our Catholic laborers, who are our brethren in the faith, that when once they are placed before this great dilemma and this most difficult position, when the question of providing for their wives and children, their families on the one hand and on the other hand of losing employment and being thrown out of work comes before them—to provide ways and means whereby they can choose with all safety and conscience, and in the spirit of the Catholic interest and religion, what is right to God and right in the sight of man? This is a work that the Catholic laity has to do. There may be a difference of opinion as regards the ways and the means, but as to the fact that we are now before this problem to devise such ways and means there can be no doubt whatever.

There is another field for the Catholic laity and the re-

ligious duty of the Catholic laymen, as our Holy Father tells us, and that is the field of politics. It is a great mistake to suppose that politics have nothing to do with religion. Our Holy Father has clearly pointed out in his encyclical on the constitution of the Christian states, clearly pointed out and laid down as a Catholic principle, that society and the laws of society, and the public life of society must be based upon religion, just as well as the private life of individuals. What is society but the collection of individuals? What is it but the unity, the organized unity, of all individuals? If, therefore, the individual is bound to an everlasting God and to observe the will of this God, of this Almighty God, then society is bound in its doings and in its work to observe these same laws. And for Catholic citizens, therefore, it becomes a duty, in the exercise of their citizen rights, and their duties as members of the organized society of state, to do what they can in order to shape the public life of the nation, and the laws of the nation, on the lines of Christian principles. That does not mean that religion must be brought in in everything that is called politics, but it means, for instance, that it is a duty of the Catholic citizen and the Catholic layman, as a citizen of society, that he must follow as a supreme rule and law the welfare of the country and not his own private interests; that in matters of public welfare and public concern, he must not consider this or that person, he must not be led by mere personal views or personal or human respect, but he is bound by the law of Christian doctrine, by the law of conscience, to vote and act according to principle. Is there not a great field for the Catholic laity in this regard, in this, our country, and with us in particular? Here where we are under a purely democratic form of government, here the responsibility for the public life of the nation, the responsibility for the laws of the nation, whether federal laws or state laws, or municipal laws, wherever there are laws—the responsibility rests in the last instance upon each individual voter. You cannot shirk that responsibility, and you cannot throw it upon either the President or his Cabinet, or

Congress, the House and Senate. If those gentlemen make laws which are not according to Christian principle, which are not for the welfare of the country but simply to promote private interests, then it is you who become responsible for it who have voted for those men that made those laws. They are your representatives, they are your delegates, they are your servants, and in your name, the name of the people, they make those laws for the people. Under a democratic form of government the responsibility, the political responsibility of the citizen, becomes at the same time a matter of conscience.

It is here, as our Holy Father tells us, where Catholics, as citizens, are bound to act according to conscience, and to act therefore according to the principles which are the basis of our conscience. Is there not a great field here for Catholic action?

Politics! Politics, the Holy Father tells us, becomes the duty of the Catholic layman where it is necessary to defend the rights of the Church, where it is necessary to make known and insist, as far as principle and prudence command, upon the claims of the Church being respected. It is useless to go into any particulars. We all know that in this regard, too, is a great field before the Catholic laity of this country. We know there are still a great many things whereby the rights of the Church are interfered with. It is true, under conditions like ours in America, in which the Church is placed here, we cannot expect, and it would be imprudent to demand a remedy for all the disadvantages under which we labor. But we have at least a right, and I say we have a duty, to demand that the rights and the claims of the Church be respected as far as our Constitution, the very Constitution of the country allows. We do not demand, we do not ask for privileges, we do not ask for exemptions, we are not willing to allow others; we simply ask for equal rights and equal justice for all, as guaranteed under the Constitution of the country. This we have a right to demand, and it, according to the teaching of Leo XIII., is a duty of Catholic citizens to demand wherever they can.

Friends and delegates of the Federation, is this not therefore the work of the Federation? Although, as you may perceive from the remarks I have made, it would be a great mistake to think that this was the only work that the Federation had to accomplish. It is not so. The object and the aims of the Federation are greater than merely to remedy some of those disadvantages under which we labor as Catholics; it extends far wider; it covers a larger and greater field, just as if it had been mapped out by our Holy Father. But it is one of the opportunities and one of the aims of the Federation. We need not deny it, and it is better to tell it plainly to our fellow-citizens.

We have then, delegates and friends, a greater work before us, and it is a work worthy of our calling; it is a work that lies before us by the very fact of our being the privileged children of God's own Church; it is a duty that devolves upon us because of the great vocation that the Lord has given us when He called us into His Holy Church, and when He showered upon us those blessings that are bestowed only within His Holy Church. But we must carry out that work, as the Apostle said, in unity of mind and spirit, not in contention, not in pride, as he says in another place, one thinking himself better than the other; not by seeking private interests, but all working for the one great object, to support and to strengthen Catholic spirit and Catholic life among our own, to bring, as far as we can, the blessings of our holy religion and the blessings of the redemption of Jesus Christ through our Holy Church also to those children of God who are not now within the fold of Christ. It is a great work, the very work of the Church.

While the bishops and priests, endowed with special powers, supernatural powers, and endowed with authority which is given to them alone by Him who said, "All power is given to Me in heaven and upon earth"—while they are the only authorized leaders in the Church, while they live to point out the way and show the way—yet it is the Catholic laity that must come up and help. It is like, as we read in the Bible of that great leader and judge of the

Jewish people, in the midst of trying circumstances, when he selected his men and with only three hundred strong and valiant, courageous men, slew the army of the Midianites of one hundred and thirty-five thousand. It was with the light of their torches, and it was in the strength of their swords. And so, as the Catholic laity gets together and unites on the divinely appointed leaders to go forth in the light of Catholic faith and in the strength and the power of Catholic principles, of Catholic morality, to help their own brethren, and to help the brethren outside of the Church, oh, what a great and what a beautiful work, worthy of our calling as children of God and children of His Holy Church! Amen.

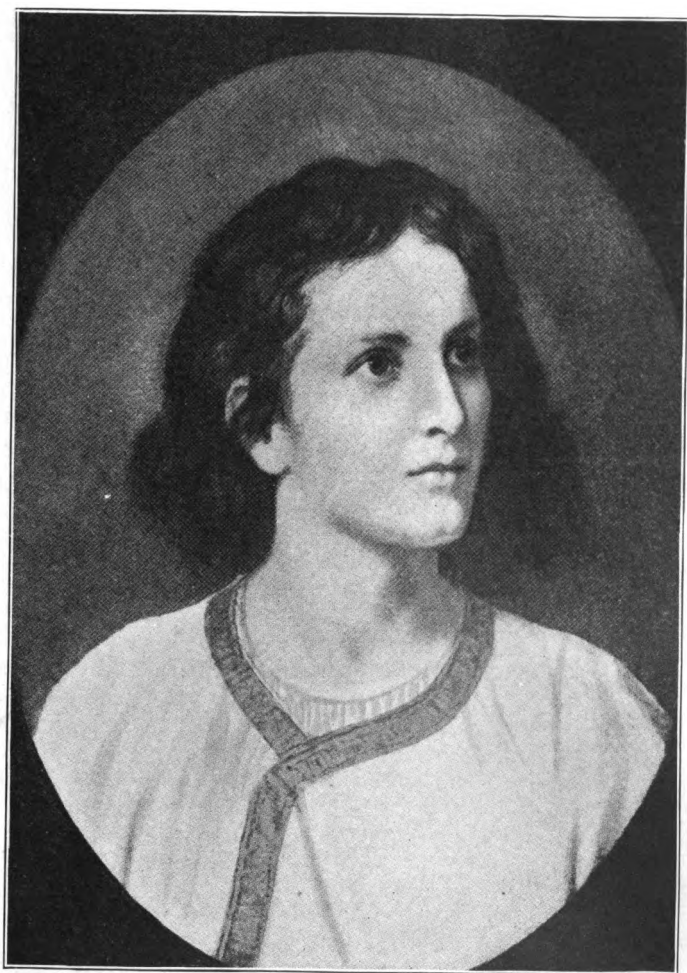
A PICTURE OF JESUS

By

REV. FREDERICK WILLIAM FABER, D. D.

SECTION I THE INCARNATION

The Incarnation is as much the world in which we live, as the globe on which we tread, with its earth, air, fire and water, its sun, moon and stars, its animal, vegetable and mineral kingdoms. If we look at our souls, their present wants and their eternal expectations, their life, strength, health and maladies, the Incarnation is as indispensable to them, and as indispensable every hour of the day, as the heat and cold, the air and light, are to our natural subsistence. We live and move in the Incarnation. We are what we are through it. It covers us, underlies us, and is all around us. It is incessantly affecting us in almost numberless ways, both within and without. We cannot get beyond the reach of its blessed influence, even by disbelieving it or dishonoring it. For Our Heavenly Father has caused the sun of justice, like the natural sun, to shine both on the just and the unjust. Every man owes all that is best, most energetic, and most successful about him to the Incarnation. It is so bound up with the whole of creation, with nature, grace and glory, with past, present and future, with God's behaviour to us and our relations with Him, that it is impossible to extricate the Incarnation from Creation, in the present dispensations of God. Nay, so strikingly true is this that theologians have been found who maintain, not only that the Incarnation flows from Creation, which no one denies, but that if there was to be Creation at all, there must necessarily be the Incarnation also.



THE BOY CHRIST—BY HOFFMAN.

The Incarnation is a revelation of the Creator to His creatures of a far more intimate kind than Creation itself. It lights up greater depths of the Divine Perfections; and it illuminates the power, wisdom, and goodness of God, His infinite sanctity, and the identity of His justice and mercy, with a clearness to which the light given by Creation, magnificent and various as it is, cannot compare. Neither is it less wonderful in its illustrations of the works and ways of God outside Himself. Any one of its mysteries teaches us more of God and of His methods than all the world beside. Furthermore it gathers into itself and resumes all the eternal interests of all the souls of men. Hence surely it should be one's study. There is nothing which any man is so much concerned to know as the Incarnation. Nothing can be to him more directly, or more continually practical: nothing more deeply interesting, if he is interested at all in spiritual things, and is not altogether carnal.

The knowledge of the Incarnation is not a mere matter of scholarship. For it comes by the feasts of the Church and by prayer as well as by reading. True devotion depends in a great measure upon it. The more a man knows of the mysteries of Jesus the more easy and delightful will the practice of meditation become. His fervor at the various sacred seasons of the Church will increase, and his frequentation of the sacraments become more full of reverence and love. Hence the health, the vigor, and the holiness of the Church are materially benefitted by instructing her children in the theology of the Incarnation. To make Jesus better known is to make Him better loved, and the love of Jesus is the sanctity of His Church. There are two main sources of knowledge regarding the Incarnation, scholastic and mystical theology. Scholastic theology is the mine whence priests and teachers must draw the wisdom which they prepare for the people in just measure and according to their ability to receive it; whereas mystical theology is rather the work of the Holy Ghost in pure and just souls, requiring in ordinary cases a pre-existing foundation of

knowledge, gained, either by reading or hearing, from authoritative theology.

It would be difficult to conceive even a possible science which should open to the human mind more magnificent, more deep, more various, or more elevating treasures of truth and thought than scholastic theology; and among all its fair provinces is there one more fair than the treatise of the Incarnation? It may be said to contain within itself full twenty regions of glorious wisdom, each of them inexhaustible, because full of God, exuberant in wisdom, which can cleanse the heart and almost beautify the spirit, as well as occupy and inform the most gigantic intellect of the sons of men. The mere convenience of the Incarnation is the subject of a science. While we enquire even into the possibility of the mystery various questions of immense interest arise before us, as to how the possibility could be known, and by what creatures, and in what way. But the possibility of the Incarnation seems, although untruly, to lead us to infer its absolute necessity, and here theology has to light her brightest lamps and lead us along the silent outskirts of the divine decrees. We next explore the nature of rigorous and perfect satisfaction, and see how far above even an infinite grace or adoption, were we to grant its possibility, is the grace of the Hypostatic Union. The freedom of God's acceptance even of Christ's merits, and the connection between the Incarnation and sin, predestination and the first man, close this first department of its theology. The nature and essence of the Incarnation, the Person assuming, the nature assumed, and its parts, with the causes of the assumption, occupy five more of these bright but mysterious regions. The grace of Christ, the science of Christ, the power of the Humanity of Christ, the defects (to use the theological term) of His Body and Soul, and the orthodox way of expressing ourselves on all these subjects, are so many separate branches of this divine knowledge. The being or existence of Christ, His will, merit, subjection, prayer, adoption, predestination, priesthood, with the worship due to Him complete the twenty

regions, on each of which volumes have been written, not filled, as they who never read them take for granted, with idle and merely subtle questions, but with profound reasonings and magnificent discoveries and fertile truths, which are a more solid food and a more noble exercise and a more practical study for the enlightened reason, than even the great truths of metaphysics or astronomy. Such is scholastic theology, one fountain of knowledge regarding the Incarnation.

Mystical theology has rather to do with the separate mysteries and various states of our Lord than with the processes of the Incarnation itself. The Holy Spirit discloses to souls of different vocations the secret meanings and graces of particular mysteries and states; and all these lights at prayer, visions, raptures, ecstasies, and divine locutions, treasured up in the lives of God's chosen servants, are so many contributions to mystical theology, so far as it is capable of being recorded and studied. But far more is taught to each soul by the operation of the Holy Ghost Himself. This is the living mystical theology, to which none other can compare. For without this there is no truly deep or efficacious knowledge of Jesus. But we must not forget that all mystical theology, which regards our Blessed Lord, must be brought to the test of scholastic theology and abide by its approved decisions, and the living mystical theology even more jealously than the chronicled experiences of the saints, because of its liability to delusion; for the facility and peril of abuse are always in proportion to the real excellence of the thing abused. This is well expressed by M. Olier in his autobiography, where he says, "I esteem scholastic theology as it deserves, and I acknowledge myself to be greatly indebted to it for the intelligence of Our Lord's mysteries, and the support I have received from them. It is true that of itself it cannot fully illuminate them, nor open their real secrets, because these mysteries are hidden by the express order of God, so that no man shall know them to whom He does not reveal them. Theology, drawing its conclusions by reason from the principles of

the faith, does not pretend to discover thereby what a divine light can alone disclose."

Now as the Blessed Sacrament is the compendium of Creation, its interpretation, crown, and culminating point, so is it also of the Incarnation. It is the sum of all its wonders, the abridgment of all its revelations. The lamps of scholastic theology group themselves all around it, while it is itself the most operative power of mystical theology; and it is with reference to these two theologies that we must now consider it. Jesus is God; but when we pronounce the word Jesus and the word God, we have different ideas; for the word Jesus implies the Incarnate God, one Person of the Three, with His peculiar Human Life. His grace, and His redemption. Thus as we have studied the Blessed Sacrament already as a picture of God, we have now to study It as a picture of Jesus.

In order to clear the way to our subject, it is necessary to say some little of the different views of the Incarnation which have been taught in the schools; more especially as one particular view has already been assumed as true in many things which have been said in the previous Books, and will often be so assumed in what is to follow, although the main argument does not all depend upon it. The mystery in the Incarnation which places all the other mysteries, and establishes their harmonies and subordinations, is the predestination of Jesus. But it is not necessary for us to go deeply into the most difficult question here. Suffice it to say, that there are three views of the Incarnation, any one of which, if adopted, will color the whole of a man's theology, and enable us to divine the side which he will take in a host of other and apparently disconnected questions. I shall state these three views, and the one here assumed to be true at greater length than the others, but without entering into any controversy or noticing any objections. It is sufficient for devotional opinions that they be based on some view freely permitted in the schools, and which authority has never qualified with any sort of censure.

The first view is that taught by Raymund Lully, and

since his time by various modern optimists. Admitting that the Incarnation is not simply and absolutely necessary to God, which could not be asserted without impiety, it maintains that, given the Creation of the world, the Incarnation could not but follow; in other words, God could not decree creation, without at the same time decreeing the Incarnation, because He was bound to decree the best and most perfect kind of creation, and that involves the union of a created nature with an uncreated Person. Malbranche in his system of nature and grace adopts a similar view, through his anxiety to get rid of what he called occasional wills in God; and he pronounces creation to be in a certain sense one indivisible whole with the Incarnate Word. There are many points of view from which this hypothesis is very tempting; but there are objections to it which, without meriting the extreme language of Fenelon, are nevertheless fatal to its claims. The view must be regarded simply as the expression of the wonder and delight of the mind, when it perceives the astonishing and ravishing harmonies and ties, which there are between the Incarnation and Creation. It is an easy thing in theology to mistake convenience for necessity. Theologians have abandoned St. Anselm, teaching that the Incarnation was necessarily decreed when God decreed the permission of man's fall, and even Richard of St. Victor, who said that the Incarnation was necessary to the reparation of the human race.

The second view of the Incarnation is that commonly taken by the Thomists. They teach that our Lord not only came principally to save fallen men, in which all agree, but that if it had not been for sin He would never have come at all. His coming was altogether remedial, and He could not have come otherwise, so far as God's present decrees are concerned. This view seems to rest upon a vast amount of Scripture evidence, and upon several congenial expressions in the hymns and offices of the Church. It is plain that the order of predestination, and several questions about grace, sin and our Blessed Lady, receive implicitly a particular resolution by this view of

the Incarnation. Vasquez is the greatest modern exponent of this hypothesis.

The third view of the Incarnation, and the one assumed throughout this treatise to be true, is the view taken by the Scotists, and by Suarez, and many other theologians both ancient and modern. It teaches, that our Lord came principally to save fallen man, that for this end He came in passible flesh; but that even if Adam had not fallen He would have come, and by Mary, in impassible flesh, that He was predestinated the first-born of creatures before the decree which permitted sin, that the Incarnation was from the first an intentional part of the immense mercy of creation, and did not merely take occasion from sin, which only caused Him to come in the particular way in which he came, and was not the cause of His coming altogether. Those who hold this view understand the passages of Scripture, the Fathers, and the Breviary, as speaking of our Lord's coming in passible flesh. It would be a foolish exaggeration to say that this view is without its difficulties. Indeed, at first sight and in itself, it presents more difficulties than the Thomist view; but the consequences of the latter entangle us in many theological inconveniences from which the former sets us free. It may be added that the definition of the Immaculate Conception is an additional prejudice in favor of the Scotist view. For that beautiful mystery was almost an integral part, or at least a ready consequence, of Franciscan theology; whereas the Thomist system has to make room for the Immaculate Conception with more or less of effort; and this it has been made to do by many Dominican theologians, who have been signal champions of that mystery which is our Lady's great prerogative. This observation is not the less true, even if it were proved that St. Thomas himself held the doctrine of the Immaculate Conception.

This last view of the Incarnation runs out into almost every province of theology; and it is therefore desirable to convey some general idea of the grounds on which it rests. Those who hold it dwell very much on the doc-

trine that Jesus was decreed before all creatures, and therefore before the permission of sin. Thus, we read in Scripture, "I came out of the mouth of the Most High, the first-born before all creatures." And St. Paul, speaking of our Lord, says to the Colossians, "that He is the image of the invisible God, the first-born of every creature." For in Him were all things created in heaven, and on earth, visible and invisible, whether thrones, or dominations, or principalities or powers. All things were created by Him and in Him, and He is before all, and by Him all things consist. And He is the head of the Body, the Church, who is the beginning, the first-born from the dead, that in all things He may hold the primacy; because in Him it hath well pleased the Father, that all fullness should dwell, and through Him to reconcile all things unto Himself. Much of this language is evidently not applicable to the eternal generation of the Word. So in the eighth chapter of Proverbs where St. Jerome translates from the Hebrew. "The Lord possessed me in the beginning of His ways," the Septuagint renders it, "The Lord created Me," and the passage ends, "I was with Him forming all things, and was delighted every day, playing before Him at all times, playing in the world; and my delights were to be with the children of men." St. Athanasius, St. Basil, St. Cyril, St. Gregory Nazianzen, and St. Epiphanius have interpreted this passage of the Incarnation. Tertullian, in his book on the Resurrection of the flesh says, "That mud (he is speaking of the creation of Adam), which then put on the image of the Christ that was to come in the flesh, was not only the work of God, but His pledge." Rupert commenting on the epistle to the Hebrews says, "It is to be religiously said and reverently heard, that God created all things because of Christ who was to be crowned with glory and honor." From these and a host of similar authorities, the Scotists, with Suarez and others, particularly Franciscans and Jesuits, consider that it follows that all men came because of Christ, not Christ because of them, that

all creation was for Him, and was not only decreed subsequently to His predestination, but for His sole sake.

Their second proof is drawn from our Lord's being the first-begotten and exemplar of the predestinate. Thus, St. Paul says to the Romans, "Whom He foreknew He also predestinated to be made conformable to the image of His Son; that He might be the first-born among many brethren;" and again to the Ephesians, "Blessed be the God and Father of Our Lord Jesus Christ, who hath blessed us with spiritual blessings in heavenly places in Christ: as He chose us in Him before the foundation of the world, that we should be holy and unspotted in His sight in charity, who hath predestinated us unto the adoption of children through Jesus Christ unto Himself."

It is further attempted to establish this view of the Incarnation by arguments drawn from reason, from the natural order of things, from the relative value of means and ends, from the grace of the unfallen Adam which is alleged to have been conferred upon him because of Christ, from the Incarnation having, as St. Thomas teaches, been revealed to Adam, who did not lose his faith when he sinned, else the Church would for the time have been extinguished, and from similar grounds, which it would be beside our purpose, and contrary to the character of this treatise, to discuss. The same may be said of certain consequences which seem to flow from the opposite doctrine, and to damage its acceptability. Thus it is urged that, on the other view, Christ was only an "occasional good," and occasioned moreover by sin, and that this is an unworthy supposition: or again, that Christ would have to rejoice in Adam's sin, because He owes His existence, grace and glory as man, to it. When St. Anselm is attacking those who taught that men were predestinated and created simply to fill the vacant thrones of the fallen angels, he says, "If men were only created for the replenishing of the ranks thinned by the fall of the angels, it is plain that if the angels had not fallen from blessedness, men would not have risen to blessedness, and therefore they would have perversely to rejoice in the sin of the an-

gels." Much more strongly, says the Scotists, will the same reasoning apply to Christ, if He only came because of the sin of man.

Again it is said, that if Christ was decreed after us, and because of us, and only to redeem us, these three monstrous consequences follow, first that Christ would owe us a debt of gratitude, secondly that we should in certain respects be more excellent than He, and thirdly, that sin was necessary to His existence. Rupert says, "If according to St. Augustin, it is absurd to say, that if Adam had not sinned, the generations of men would not have existed, as if sin were necessary to their existence, what must we think of that Head and King of all Elect angels and men, except that to Him least of all was sin necessary, that He should become man and find the delights of His charity with us?"

On the Scotist view therefore the following would be the order of the divine decrees, the order of intention, for there can of course be no order of time with God. First God understood Himself as the Sovereign Good. Secondly, He understood all creatures. Thirdly, He predestinated creatures to grace and glory. Fourthly, He foresaw men falling in Adam. Fifthly, He preordained the Passion of Christ as the remedy for this fall. Thus Christ in the flesh, and all the elect also, were foreseen and destined to grace and glory before the foresight either of sin or of the Passion.

Both the Thomist and Scotist views of the Incarnation are free opinions in the schools; and I have only dwelt more at length on the last because it is the one I have all along assumed to be true, and because I think Suarez does not succeed in making a harmony of the two: and as I have mainly followed St. Thomas in the other questions which have been touched upon in this book, it seemed necessary to confess to this somewhat notable exception; more especially as the Blessed Sacrament may be called St. Thomas' own subject, so completely has the Church embodied his mind on this matter as the best expression of her own, in her definitions and formularies.

It appears as if a very little modification would make both these views true together; inasmuch as they both lay so much stress on the doctrine that our Lord came, as He has come, expressly and principally to redeem mankind from sin, and that consequently a remedial character pervades all His mysteries, both such as have to do with His being our example, and such as have to do with His being our atonement, while the same character is stamped also upon His enactments as our legislator. The Thomist view moreover will by no means allow us to say that redemption from sin was the sole object which God intended in this great mystery. This appears, even while the divines of that school are commenting on the very strong passages of the Fathers upon which they ground their own hypothesis. For they admit that the manifestation of the divine omnipotence, wisdom and goodness was one end of the Incarnation, and the Headship of the whole Church of angels and men another. Indeed, otherwise the doctrine that our Lord as man is Head of the angels would be fatal to the Thomist hypothesis. The Church is dear to God, says St. Chrysostom; for because of the Church the heavens were stretched out, the sea spread abroad, the air extended over us, and the earth laid in its foundations. For the sake of the Church the sea was divided, the rock cloven, and the manna sent from heaven. For the sake of the Church were the prophets, for the sake of the Church the apostles, yea for the sake of the Church was the Only-Begotten Son of God made man.

Notwithstanding, however, that there is no insurmountable repugnance between the two theories, it must be acknowledged that the attempt Suarez made to reconcile them is generally considered unsuccessful, and also that the opposite solution of so many other questions implicitly contained in each hypothesis makes it appear as if there was a real, deep-lying difference between them. But in truth the range of our vision in such matters is very limited, and reasons are often so evenly balanced, that not unfrequently a peculiar devotional bent is left to

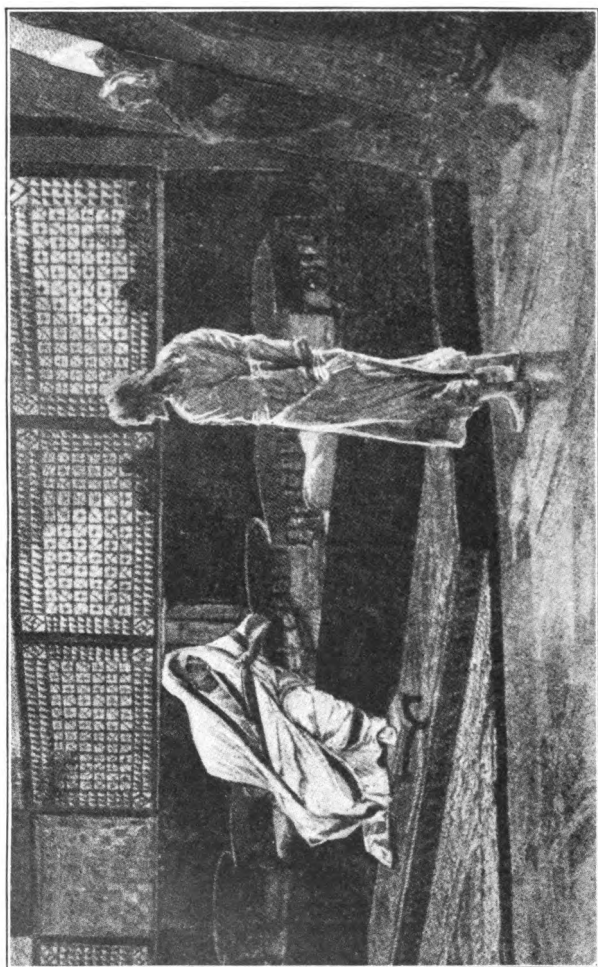
decide a question on which the understanding alone would be undecided; and thus different men arrive at different conclusions, not because their bent is devotional only, but because it is peculiar also. Where our holy mother the Church leaves us free, and the cogency of reasonings is inadequate to force upon us a conviction of the mind, what better rule can each man follow than to embrace, with all diffidence and without obstinacy, that opinion which, for any unexplained reasons, enables his particular soul the better to love and worship Jesus and the Most Holy Trinity?

SECTION II

NATURE, GRACE AND GLORY

When we gaze with love and awe and bashful loyalty upon the Blessed Sacrament in His monstrance on the throne, we know that it is Jesus Himself who is behind those thin mysterious veils. Jesus is God and man; but He is especially and pre-eminently present there in His Human Nature. That is the prerogative of the Blessed Sacrament. It is Man abiding with men, to govern and console them. It is God, sweetly and familiarly present, not as God only but as God-man. He is finding His "delights with the children of men," and in the same impassible and glorious Flesh in which, according to our view, He would have come among us and been one with us, if Adam had never fallen, and sin been a name and thing unknown upon earth. Countless are His rights and titles as God, marvelous His uncreated wisdom and glory as the Second Person of the Most Holy Trinity, and boundless His absolute sovereignty as our Creator. He is there in the monstrance clothed in the seven magnificent rights of His Human Nature, as Mary's Son, as Head of the Church, as Prophet, Priest, King, Owner of all Temporal Things, and Judge of angels and men. Such are the joys and honors of His Sacred Humanity, which He, the living Lord, is wearing at all hours in His great Sacrament of Love.

It is a joy to Him to be the Son of the Mother of His own eternal choice, so sinless and pure, and by the abundance of His own gifts so like Himself, and in her solitary pre-eminence of an Immaculate Conception redeemed by His Precious Blood. It is a joy to Him to be Head of the Church, the head of Angels and of men, ruling the one in a nature inferior to their own, and meriting for the other in their very own nature, and making a unity of all intellectual creatures, save those who by their own perversity have fallen from Him and are lost. He is our Prophet; for He gives us laws, and teaches us wisdom, and reads our hearts, and foretells our secret future. He is our King; and there is no potentate on earth, emperor or king, prince or republican president, but rules in His name, and with His delegated authority, not as God only, but in His universal dominion as the Son of Man. He is our Priest, for He laid down His life once for us in the bloody Sacrifice of Calvary, and renews that very sacrifice ten thousand times a day, in the unbloody mysteries of the altar. He is the Owner of all temporal things, according to the promise made Him in the Psalms, that He should have the uttermost parts of the earth for His possession. There is no property, personal or real, inherited or acquired, by whatever right, title or tenure held, which is not His as Man, apart from His absolute possession as Creator. All other ownerships are simply permissions, stewardships, delegations from Him. He is our Judge also; He judged His Mother, not as her God, but as her Son. He will judge the angels, not as God, nor as an angel, but as man; and He judges us not as God but as Man. From the moment of His conception, say some theologians, or from the moment of His Resurrection, as others say, every soul of man that died was judged by Him in His Human Nature. And it is both our joy and His, that to Him as Man the dread magnificence of judicial power should be thus consigned. O that we could admire and worship His sacred Humanity according to its deserts! Verily there is no pomp but that of a



“ART THOU THE KING?”—BY TISSOT.

believing and loving Heart, which pays welcome or respectful court to this Sacramental King.

When we gaze therefore upon the white robes of the Immaculate King, the lights and flowers of the sanctuary seem to fade away, and there open before the eyes of faith interminable regions of various splendor and consummate beauty, over which as Man He is at this moment wielding His far-reaching sceptre of dominion. One after another we seem to behold the three immense kingdoms of nature, grace and glory, and the pre-eminence which belongs to the Sacred Humanity in each of them. All the provinces of nature are His and exist because of Him. The Diversified inanimate matter which composes, adorns and surrounds the earth, and suns, and moons, and stars, and planets, with all its mysteries and enormous forces, its hidden secrets or its open splendor, is all for Jesus. It was created for Him, and with a view to Him, and in some way modelled upon Him, and marked with His seal, and is His property in right of the created nature which He has so admirably wedded to the Divine. Doubtless if our weak-eyed science could penetrate so deeply into things, we should see with what astonishing fitness and truth, all matter, in every shape, under the agency of every force, the direction of every law, and the convulsions of every catastrophe, had reference to the Incarnate Word, and could be known as His, in like manner as the sheep upon the mountains are known by the owner's mark upon their fleeces. There have been theologians who have gone so far as to teach that our Lord in His Humanity was the head of all natural things, and merited for them their creation and conversation. But this is surely an exaggeration, which modern theologians almost unanimously reject. Headship is something more than ownership, and cannot be applied to Our Blessed Lord in the theological sense, except with reference to angels and men. What is true of His pre-eminence over inanimate matter, is much more so in the case of the animal creation; all were for Him; and are as they are because of Him; and His driving the swine into the sea

was a use of His ownership, and His command to the fish to bring Peter the tribute money was an instance of His pre-eminence. In like manner, as His saints advance in holiness and in likeness to Himself, the animals obey their words, revere their sanctity, and minister to their wants.

When we come to human nature, Adam himself was but a copy of the predestinated Humanity of Jesus. The delights of the Eternal Word were especially with the children of men before the foundation of the world. The Blessed Sacrament has the same nature as ourselves, a Human Body and a Human Soul, taken from an immaculate but a purely human Mother. Our Lord's presence in the Blessed Sacrament is peculiarly the presence of His Human Nature; and therein, to repeat, He is the Son of Mary, the Head of the Church, our Prophet, Priest, and King, the Owner of all temporal things, and the Judge of angels and men. Men are His own family; and He belongs to them and they to Him in such manifold and incomparable ways as pass our power to tell. He did not take upon Himself the nature of angels; yet He is their Head, their mystical, though not their natural Head. They were created because of Him, and to be a court to Himself and His sinless Mother. Even in His Human Nature He illuminates their various choirs, as St. Denys tells us. Nay, more than this, to side with Suarez against Vasquez, though He did not redeem the angels, for they needed no redemption, and He assumed not angelic nature, I believe there is not a grace amid their countless graces, nor a glory amid their resplendent glories, which he did not merit for them, and which was not conferred upon them for His foreseen merits. Most theologians agree that the Incarnation was revealed to the angels, and that they had the faith of Christ; and when the holy angels stood, while their brethren fell, some say it was the refusal to worship an inferior nature united to the Person of the Word which caused their fall; and certainly when St. Michael and his angels drove Lucifer from heaven, as it is said in the Apocalypse, they overcame him by the Blood of the Lamb.

Thus all nature, angelic, human, brute and inanimate, is gathered to the feet of the Sacred Humanity of Jesus, the Lamb slain before the foundation of the world. The Blessed Sacrament is the King of nature, and the government is upon His shoulder, and His Name shall be called Wonderful, the Father of the world to come, the Prince of peace; and His empire shall be multiplied, and of His peace there shall be no end. And what shall I say more but that one other truth in which is our beatitude? With unutterable joy, with a complacency so worshipful and vast, a jubilee so inconceivably above all natural raptures, the Person of the Word has united this Sacred Humanity to the Divine Nature in Himself; so that that Human Nature is anointed and flooded with the torrents and abysses of uncreated perfections; and creation enters in beneath the veil, and the Creator has created Nature, and takes intimate part in His own Creation. And there in the Blessed Sacrament is the actual living accomplishment of that tremendous mystery, the source of all our hopes, the fountain of all our joy, the eternal blessedness of every elect soul of man. O what should we be, if God were not made Man? If the sun fell from the heavens, it were less dismal ruin than if Jesus had never been, if the Word had never assumed our human nature to His Divine. How it is we can ever distract ourselves to think of earthly things? Are not all thoughts gathered into this one thought? Do not all lights go out in this light? What are all truths but pale satellites to this, shining only with a borrowed radiance from the Word made Flesh, the light that lighteth every man that is born into the world? All worship therefore be to the King of nature, dwelling amid His subjects in the lowly guise of the Sacramental Veils!

If we turn from the manifold domains of nature, and look over the vast realms of grace, still more wonderful will seem the pre-eminence of that Sacred Humanity, which lives with us in the Blessed Sacrament. For so completely is Jesus the sole fountain of all grace that ever was, or is, or will be, that the liberality of God has never

conferred a single one on angel or man, before the Incarnation or after it, without respect to the Incarnate Word. Of his fulness we have all received. So could the angels say, before yet the first sun had dawned on the rivers of Eden. So must the wandering multitudes of earth's sin-stricken exiles say at this hour, and at the day of doom, and in the immutable enjoyment of their immortal bliss. When we look at the Blessed Sacrament we behold the fountain of all the grace which has ever inundated the creation of God.

Many an unkindly thought which foolish men think of God would be rebuked almost before it could arise, if we remembered, that, glorious and gifted as were the un-fallen natures of angels and men, the creation of both those reasonable creatures resulted in a state of grace, and not in a state of nature. They were created not only with a nature all beautiful, and orderly, and capacious, and powerful, and good, but superadded to their nature, and coeval with it, was a glorious participation of the Divine Nature which we call sanctifying grace, which is either love itself or brings love inseparably in its train. Faultless as His creations were, God left neither of them to themselves. Weakness attaches to the very essence of a finite created spirit, and He brought them forth therefore in a higher state than their mightiest efforts ever could have merited for them. They were created and sanctified at once. The Immaculate Conception of our dearest Lady is a specimen of those primal creations, made like to them by the new grace of redemption, which the fall had rendered needful. But the mercy, that creation was in a state of grace rather than in a state of nature, was due to Jesus. It was the work of the Lamb slain before the foundation of the world. Creation itself, both in respect of nature and of grace, takes root in the excellent and supereminent predestination of Jesus.

Consider the immense multitudes of the angels, with all their hierarchies, choirs, and species, and calculate the oceans of divine grace which have deluged their beatified spirits. Their almighty intelligences, their deep

serene affections, their vast fiery zeal! how they must have drunk in torrents of grace, as the thirsty earth drinks in the thunder shower of the torrid autumn! Yet they were filled, and to overflowing, and were inebriated with their abundance. Some theologians say that the grace of each angel is separate and different from the grace of the rest; so that the kinds of herbs and flowers on earth are but the faintest shadows of the diversity of the angelic graces. If each single leaf of the crowded forests of earth's historical five thousand summers were a separate kind it would hardly represent the multitude of those celestial graces. The heavenly prince, our own Guardian, who is at our sides this moment, is a very world of grace in Himself; and who can speak of Michael, of Gabriel, of Raphael, and the other five that stand always before the Throne of God? Try to fathom this universe of angelic grace, in its kind, its degree, its variety; and you will sink down in sheer amazement, and a silence that will hardly dare to think. Place yourself in heaven at the awful moment of the angelic probation; look at the two-thirds of its populous empire whose eternity of glory is in that moment immutably secured. What positive floods of grace with their exuberant tides are at that instant flowing majestically into their open spirits! What floods are striking on the unopened spirits of the rest, and are breaking against them, and falling back on God in streams of light and glory and resplendent justice, as the billow breaks upon a rock and bathes it in showers of starry spray! Look at the Blessed Sacrament: all that grace was from the foresight of the Sacred Human Heart that is beating behind those veils. O King of Angels! who can tell Thy worth? The angels round Thy tabernacle know how far too short eternity will prove, to exhaust the hymns, that should enumerate the wonders of Thy Sacrament of Love!

Adam, the newly created master of the Eden God Himself had planted, was bright with a thousand gifts. The radiant panoply of his original justice was almost too bright for eyes so weak as ours. But all was from Jesus,

all from the Incarnate Word, all from the Lamb slain before the foundation of the world. All the glory which Adam enjoys now in heaven is from the merits of Christ. It is of faith. Every degree therefore of grace, and all the merits to which the degrees of glory correspond, are from His merits. Even they, who teach that Adam's merits in a state of innocence were from the gift of the sole liberality of God, and not from Jesus, admit that, when lost by the fall, they were vivified by the grace of Christ, and are now rewarded only for His merits. Again, all the merits of Adam in a state of innocence were the effects of h's predestination; and that was, as we have seen, posterior and subordinate to the predestination of Jesus, which is the exemplar of all predestination. And again, Tertullian, St. Jerome, St. Augustine, St. Epiphanius and St. Bernard tell us, and the followers of Vasquez admit it, that the Incarnation was revealed to Adam in a state of innocence, so that, as the angels had, so Adam had the faith of Christ before the fall, and lost not the faith in his fall; and Hurtado himself, arguing against the Scotist view of the Incarnation, admits that this revelation to Adam in a state of innocence is undoubted, and that it did not reveal the Incarnate Lord as a Redeemer, because the occasion of redemption had not yet come in Adam's sin. Surely we may well deny to the first Adam any grace which was not from the merits of Him who condescends to be styled the Second Adam, the Lord from heaven.

There is the grace which expels from the soul original sin, both as to its guilt and punishment; and which the sacrament of baptism applies, even before the use of reason dawns. There is the grace by which men repent of mortal sin and are forgiven; and though they fall many times, yet still repent and are forgiven again. There is the grace, which is a participation of the Divine Nature, and whereby we are the friends of God and the heirs of heaven; and there is grace, which is an impulse of the Divine Will, which illuminates our minds and bends our wills. Even outside the Church there is exciting grace.

pouring its light into the intellect, not only on great occasions, but almost always while reason is awake and clear, enticing us to good and beguiling us from evil. There is the grace whereby men hate venial sin more than death, and repent of it when they fall. There is the special grace by which some souls are said to have been preserved through life from all wilful venial sin, a grace attributed to Jeremias, St. John the Baptist and St. Joseph. There is the further grace of being sanctified in the womb, and so being saints before birth, as is said of Jeremias and the Baptist. There is the solitary star-like grace of our Mother's Immaculate Conception, which leads us up at once to the confines of the immeasurable grace of Jesus Himself. And there is not one of all these graces, from the Creation of the world till now, which has not in its time come from Jesus, as God-Man, or which is not streaming now from that Blessed Sacrament. Over all this beautiful and compassionate kingdom He reigns supreme, the most blessedly indulgent Potentate that man's fondest desires could have conceived.

Who is not full of joy when a feast of our Lady comes, those bright days that strew the year with stars? It is as if the Church called us to leave the noise and distraction of the world and walk by the shores of some calm, majestic lake, in whose unruffled and translucent depths are imaged the mountains of Divine Perfection. We remember the various splendors of the angelic kingdom, and we remember how that in the one first moment of her Immaculate Conception the imperial Mother of God was adorned with greater graces and shone with greater merits than all the angels put together, were they to add their merits into one for a million years. If we do the sum of her grace and merits by the arithmetic of Suarez, for which that saintly theologian was thanked by Mary herself, how far beyond the expression of our figures has the sum advanced when fifteen years of moments, each moment with the full use of reason, each moment, even of slumber, meriting on a gigantic scale, are fully accomplished! To our eyes she is almost lost in the light

of grace. We can hardly make a picture of what she was like as a Jewish woman of royal birth. You may measure her grace by the marvel of her divine tranquillity under the visitation now about to come. The jubilant ocean of Uncreated Love rose like a cloud and hung with His deluge of graces and gifts over the kneeling maiden. His angel went before Him, and He overshadowed the soul and body of Mary, while He waited for her sweet word. In that shadow no created eye could see her. Her word was hardly spoken, fleeting away on the silence of the swift night, but the Eternal Word was incarnate in her ever-blessed womb. What is Mary now compared with what she was before? Like an inland sea girt round with the mountains of God; or, rather, herself compassing the Incomprehensible and Illimitable, fifteen years older than the Eternal, and the Eternal's Mother. Why do you weep, Christian soul? It is because there is no prayer and no thanksgiving but tears, when we think of the Incarnation. Each mystery of Jesus and Mary is so touching that no tale of earthly joy or woe is half so pathetic; but the tenderest and most overwhelming of all is the unspeakable mystery of the Incarnation itself. The Annunciation is the hardest feast in the year to keep as it should be kept.

Now for our arithmetic again. We have the sum of three-and-thirty years to do, and such years! We have Bethlehem, Egypt, Nazareth, the sea of Tiberius, the mountain and the plain, Jerusalem, Bethany, Olivet and Calvary to add together and cast up. When Jesus ascended into heaven, Mary had become our Mother as well as His; and what can be said of her accumulated graces and merits except that it was a miracle she still remained the same Mary, and a lowly dweller upon earth, so unutterable had been the torrent-like influxes of all the communicable excellencies of God which had poured into her soul and mind and flesh for now well nigh half a century of human years. There was nothing like her among creatures. She herself was like nothing but the Most Holy Trinity, who is virginal and yet prolific. She has

need now to say to our admiring love what Jesus said to the disciples after His Resurrection, "Handle me and see: for a spirit hath not flesh and blood, as ye see me have!" Yes! there are the beatings of her Immaculate Heart, the accents of a voice reminding us of the tones of Jesus, the tones of the voice that will pronounce our endless doom. There is the mingled look of joy and sadness, of triumph and patient expectation, in her human eye. She can feel pain; she has to die; she will be judged. You see she is still one of ourselves.

The day of Pentecost is come. O Eternal Spirit! what canst Thou give her, which Thou hast not given her heretofore? She is full to overflowing with the plentitude of grace. But the mighty Wind that will not be stayed rushes round her, shaking the strong temple to its huge foundations; and tongues of fire fall like a shower of snow flakes into the very depths of her capacious soul. It is a moment only to be compared to the Immaculate Conception and the Incarnation. Yet, where is the theologian who will express for us in sober and intelligible words what happened to Mary in that her third sanctification? Let it pass. She remained Mary still. That is all we know. She was queen of the apostles and nurse of the infant church. Do the sum of fifteen more years, and add to the manifold virtues of each moment an intensity of patience, of patient absence from her Son, which outdid, each instant, all the accumulated endurance of the Arabian Job. Is not the death-bed often a revolution in the soul, and of all men, most particularly so to saints? What was it to Mary when she died of divine love, dissolved at last like sweetest frankincense in the fire which had burned around her and within her unconsumingly these three-and-sixty years? From all the quarters of the globe the apostles were gathered round their dying queen, and gazed astonished at this last marvel of her grace. Who can doubt that the graces and merits of her death-bed only were far beyond the collective excellencies both of angels and of men? And when she stood before her Judge, who was her Son as well, when the command-

ments and the counsels were applied as tests and measures to her soul, when she had not one sin whereof to be accused, and yet threw herself more utterly on redeeming mercy than ever judged creature did before or since, what a resplendent universe of grace she was in her own single self! Yet what was it all but one single splendor shed around her from her Son? When the mountain uprises in the clear sunshine, beautiful, well-edged and fair, it steals nothing from the sun, and its leagues of radiant land and rock and wood and water are no drain upon the solar fountains of beautifying light. So was it with Mary and her Son. O Blessed Sacrament! and Thou art so near, Thou fountain of immortal grace! Thou art there who did all this to Mary! And I have held Thee in my hand, O Body of Jesus, O soul of the Incarnate Word, O Son of Mary, O God made Man! And I fainted not! I held Thee whom Mary compassed; whilst Thou didst enclose the nothingness of us both within Thy bewildering incomprehensibility! If it may be reverently said that Malpighi's maxim, "Nature exists entire in leasts," is true, in the highest and most transcendental sense, of the Blessed Sacrament, may we not also say that the whole world of grace is there as well? From that Blessed Sacrament we have seen radiating forth all the vast regions of angelic holiness, all the gifts of Adam and his race, and the created immensity of the Immaculate Mother's sanctity. Nay, His grace runs over and abounds upon the ungracious. Sinners are struggling against God in a very sea of grace, which blessedly impedes their movements, and quenches the fire of their malice, and makes their hearts happier and gentler than they would have them to be themselves. Long ago have the saints noticed how fires and plagues and wars and earthquakes and pestilences had been bridled by the Sacrifice of the Mass, and were at once fewer in number and less disastrous in their ruin than they were wont to be; while the same Sacred Humanity is ever pouring over the wounds of earth's miseries, oils and balms of miracles, and healings, and revelations, and almsgivings, and hero-

isms of evangelic charity. The Eternal Father sees the world through the Blessed Sacrament, and mercy blesses where justice must have else prolonged the ancient malediction. The very furnaces of hell are cooled seven times lower than their due because of the Incarnation, so that even there the Blessed Sacrament has a kind of empire, and the rebel fiend and perverse impenitent suffer less than condignity requires. O Adorable Host! and has Thy mercy strayed so far as there, like a sunbeam wandering with its gladness into the murderer's cell? What shall we then do, who at least are not there yet, but bask in the beams of Thine unclouded mercy and lay down all anxious fears in the embrace of Thy compassion?

Most Holy Sacrament! misery is good for earth, and pain is the healing of souls. Yet there is one misery, one pain, which is at once so grievous and has so much to do with Thee, that we should never come into Thy presence without asking for it to be lightened all over the earth. It is that they who love Thee should be tempted to disbelieve Thee, that they who have given up all for Thee, a cheap and joyous sacrifice, should have that most terrific of Thy rewards, temptations against faith in Thy sacramental love. Poor hearts! I weep to think of them. The light of the world is to them Egyptian darkness, and the sweetness of the world has turned bitter: consolation is mockery to them, and their Saviour has unvested Himself of the familiar whiteness of His modest accidents and has put on the garment of the Destroyer. Has earth another pain like this? Their mind is ever giving the lie to their hearts. The earth under their feet is as iron, and the heavens above them riveted with roughest brass. And yet, O most gentle Sacrament! how Thou dost love them, and how acceptable to Thee is the compulsion of their dry, dutiful devotion! If the vitality of self-love is so tenacious in their souls that no other rack but this has power to stretch its contracted sinews and to tear it limb by limb, then Lord, Thou wilt turn it gently and not beyond their power to bear. But speak kind words the while, and invite those most often to communion who

never can see Thee in Thy sweet Sacrament but they are fain to cry out in anguish, Lord! I believe; help thou mine unbelief. It must be their hope, as it is our trust, that He who predestined them will strengthen the vessels of His own election and reserve them for those great graces which are laid up in store at last for souls that are tempted with this needful yet horrible temptation. Faint not, sadly yet mercifully visited souls! Fear not, little flock, it is the Father's good pleasure to give you the kingdom in the end. Was not Joseph tempted about Mary and her Son and the great mystery of the Incarnation after a like fashion with yourselves? And do you not remember the blessings which the dying Israel left to the first Joseph, "the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb?" And how beautifully it is said afterwards, and for gentle suffering souls what exquisite consolation, "Of the race of Juda, who was the strongest among his brethren, came the princess; but the first birth-right was accounted to Joseph."

But we have not traversed yet the whole of this kingdom of grace. We have seen what realms of grace have, as it were, issued for the benefit of others from the Sacred Humanity; we have now to see the grace of that blessed Humanity itself. Who can declare the grace of Christ? For in what conventional language shall we express it, by what measure mete it out, according to what standards compare it, and with what instruments take its altitude? We may weigh the huge sun in our scales, and ascertain his bulk: but divine theology herself can give us but a wide, misty, hill-top view of the grace of Jesus, like a desert landscape to which we know that the horizon is but an imaginary bound. But let us fix our eyes upon the Blessed Sacrament, and feast them on His supernatural littleness, and then name the abysses, one deepening after another, which that littleness contains and compasses.

The created Soul that is living there assumed by the Person of the Eternal Word, was anointed and pene-

trated through and through by the Divinity itself. It is sanctified not merely by its union with the Godhead, still less by habitual grace, but formally by the Godhead Itself; so that no words can express the measure of its sanctification. In the schools this is called the Grace of the Hypostatic Union. The Soul of Jesus is so sanctified by the Deity formally that if the Personality of the Word could in imagination be separated from the Divinity, the Soul would be sanctified utterly by that Personality, or by each separate one of the Divine Attributes, if in truth they were separable, because of the substantial union of the Sacred Humanity with the Divine Person of the Word.

Besides the Grace of Union there is in the Soul of Jesus immense habitual grace of the same nature as that which sanctifies all just men: and this has been in it from the first moment of its creation, because in that first instant it was blessed with the Beatific Vision and loved God supernaturally. Yet that beautiful Soul in the Blessed Sacrament needed not this habitual grace either to make it dear and acceptable to God and holy in His sight, or to give an infinite value to its works and enable it to merit, not only congruously, but condignly. For both these results the superior and ineffable grace of union had already secured. It enjoyed this habitual grace that it might be holy and adorned with every kind of sanctity, and because the Soul of Christ was above all souls adapted to receive it, and because the sanctity of habitual grace which was to adorn all other just souls was to be simply derived from His. Nay, it was not to Him, as it is to us, a grace of adoption; for he who is without is adopted, not He who is within, as was our Blessed Lord. Moreover this habitual grace was needed in the Soul of Christ that by its means He might elicit connaturally supernatural acts of the love of God. The great doctors of the Church discuss if the habitual grace of the Soul of Christ was infinite. So far as intensity is concerned, it might have been so, if so God had pleased; but it was not needed, and its infinity would not even have conduced to make the

operations of His Sacred Humanity infinitely meritorious. The grace of union alone could do so, and had already done it. Yet, relatively and in a certain sense, His habitual grace was infinite, because it was the principle of an infinite work, not according to the infinity of dignity, but because it substantially elicited by charity His love of God and His other virtues; and in this sense every virtue in the Sacred Humanity is relatively infinite.

Some theologians have maintained that the habitual grace of the Soul of Jesus could not be increased even by the absolute power of God, because it was conferred upon Him in the highest degree of which either grace itself or a created soul are capable. But others maintain the affirmative, not as wishing to derogate from the grace of Christ, but some because they do not believe our Lord's habitual grace to be in fact infinite, and others because they dare place no such limitation to divine omnipotence. Nay, they will not allow that a mere creature might not receive habitual grace by God's absolute power in like measure with our Lord's. Nevertheless it is impossible for any mere creature, even by absolute power, to equal the sanctity of Jesus, because infinite infinities of the grace of adoption could never reach the unutterable grace of union. Moreover this habitual grace of our Blessed Lord does not necessarily arise from the Hypostatic Union; and it is connatural to His blessed Soul.

Actual grace is not a participation of the Divine Nature, but an impulse of the Divine Will, and it would seem at first sight as if the Soul of Jesus would not have actual grace. But as His Human Nature required the ordinary concurrence of God, which all creatures require in order to discharge its natural functions, so was He pleased to need for His Soul the impulses of actual grace in order to the free supernatural operations which belonged to His Soul while He was a Viator as well as a Comprehensor. The holy thoughts of exciting grace, which move the understanding, and the assisting grace which bends the will to the acts which the illuminated understanding commands, were both in Him. As He vouchsafed not to al-

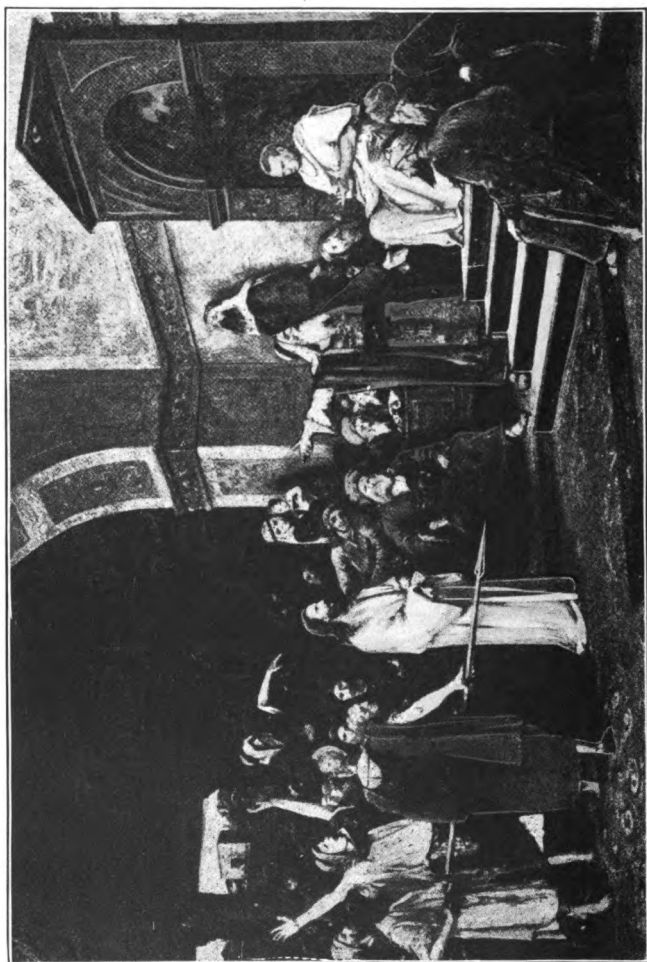
low the grace of union to do the work of habitual grace, without that grace, so neither was it His will that it should supersede the excitation and assistance of transient actual grace. All grace was to be in Him. I am using dry words; but I dare not depart from them.

All grace was in Jesus. What then shall we give of our own to the Blessed Sacrament which was not in His own Soul while He was on earth? The worship of our faith; for that one theological virtue was not, could not, be in Him. Neither a pious affection towards believing, nor a habit of believing, if in truth such a habit there be, were in His Soul. And if ever there were hope in Him, it could be but hope of the future glory of His Resurrection. Of love why need we speak; for He was love itself, and His name was love. Of the moral virtues, all were in perfection in His Soul except those whose acts are inconsistent with a state of union and beatitude, such as penance and some others; and those which of their own nature are only acquired by their own acts, were infused into Him at the moment of Conception. The seven gifts of the Holy Ghost, even the gift of fear, adorned His Soul beyond all words, together with the miraculous gifts of gratuitous grace, even that of prophecy, which His clear Beatific Vision did not hinder.

Look once more at the Blessed Sacrament and think of all this plenitude of grace. We have seen His glory, the glory as of the Only-begotten of the Father, full of grace and truth. O beautiful Human Soul, through Thy Union with the Word at once beatified and beatifying! Thou art full of grace, not as Thy Mother or any creature, but simply, and absolutely, and divinely. Full of grace because full of all virtues and all gifts of grace which were not incompatible with the excess of Thine exaltation. Full of grace because full of Divinity. Full of grace because of the fountain-head of all grace. Full of grace because as it were infinite in the intensity and operation of habitual grace. Full of grace because of the copiousness, exuberance and fertility of each grace that was in Thee!

Let us call to mind all we have ever read of the lives of the saints. How enormous were their graces, how astonishing the heroism of their actions, how magnificent the perpetual youth of their perseverance! And how different they were, one from another. Yet all of them collectively would have been a thousand times more marvelous if they could have had amongst them one millionth part of the grace that was in the Sacred Humanity of Jesus. O then, if to have spoken with Mary, to have helped Joseph, to have had Peter's blessing, and to have been taught lessons by Paul, were a privilege, one and all, great enough to have gilded a whole life of slow martyrdom, what is it to have Jesus with us, His Sacred Humanity within our reach, lifted up to bless us, and almost touching us, nay at Communion resting on our tongues as on His Mother's lap, and going down into our hearts to unite Himself with us in the closest tie of mystical union?

But this is not all which may be said of His grace. There is the grace of headship which concerns us most of all. He whom we see in the monstrance is Head of the Church, and that not as God, but as Man; and this is of faith. From Him flows into the Church its whole spiritual life, together with the plenitude of His life-giving merits. It is by that influx that you and I live and love God and please Him day by day, and hour by hour. The blood in our veins is much to us; but it is nothing to that influx of Christ our Head. Yet though the Blessed Sacrament is the Head of His Church, He is not a member of it; for we can return to Him no life nor vital energy in return for the all in all which He is ever pouring into us. O look at that Veiled Redeemer, and bless a thousand times the beneficence of His Headship over all. He is Head of the blessed; for at this moment He is pouring every motion of glory and every thrill of beatific joy into their countless souls. He is Head of the just on earth; for He is the life-blood of their grace at this instant, wheresoever they dwell. He is the Head of believers in sin; for the life of faith which they live is from Him, and every remnant and relic of supernatural health which is



CHRIST BEFORE PILATE.

left about them. He is head of the unbelievers, baptized or unbaptized, for He is communicating to all of them various auxiliaries of grace and motions of God, though not with the vitality wherewith He is Head of those who live the life of faith and grace. Of all in their mother's wombs He is the Head by right, and will one day be the gracious Head in act. Of the reprobate alone He is in no sense Head, in His Human Nature; for they are the one withered portion of creation, and between Him and them no vital union can exist. In this same Human Nature He is Head of the angels, illuminating and ruling all; and He was no less Head of Adam and Eve in their state of innocence; for their life of faith and grace was but the influx of His abounding and foreseen merits.

St. Bonaventure and some other theologians hold that this grace of Headship is in our Blessed Lord simply the same thing as His habitual grace. Vasquez, Suarez and St. Thomas, as I think he should be interpreted, affirm, on the contrary, that our Lord is Head of the Church by reason of the grace of union. This seems the more true opinion. Nevertheless the grace of Headship is evidently connected with His habitual grace, as it was the principle by which He merited for others.

O how each new truth as it comes out from amongst the difficulties of theology, and we are enabled to master it, makes us send look after look of more ardent love to the monstrance, and its dear Inmate, our Saviour, our Brother and our God! How can there ever be gloom again in our minds, since He who is the light of the world has humbled Himself to the darkness of our tabernacles? Yes, we may well gaze upon Him. He is the Head of the Church, so the Head that no creature can be its Head in the same sense as He. Theologians here observe what is of no trifling importance. Satan's headship for evil is no parallel to the Headship of Christ for good. It is an external headship, causing evil in angels and men, not by an interior influx, like the communication of the grace of Jesus, but by government, administration, malice, example and persuasion; and the future headship of Anti-

Christ is only a human derivation from the demoniacal headship of Lucifer. Thus there is no comparison nor contrast between Christ and Satan in respect to headship. The heavenly counterpart of Satan's headship, as Hurtado has observed, is the headship of the pope, which is external, and answers on the side of God and truth to what Satan's is on the side of falsehood and sin. So that the combat of the Church is no duel between the Blessed Sacrament and Satan; but between the fallen angel and Christ's Vicar upon earth, the Sovereign Pontiff, and so will it continue to be when the persecution of Anti-Christ shall come: just as the old combat in heaven was not between God and Lucifer, but between Michael and Lucifer, the same Michael who is piously believed to be always the guardian angel of the reigning pontiff. Jesus the Head has delegated to His earthly Vicar the task of quelling Satan, and chaining within appointed bounds the fury of the rebel fiend, and all insurgencies of the evil principle. Upon the shoulders of the aged and the outworn and the weak, as the world counts such things, our Lord has laid the government that each defeat of Satan may be more opprobrious, and that we may learn that no service is so unmistakably for God as that which is at the same time loyalty, obedience and love to the Holy See.

Such is the wonderful kingdom of grace, coeval with creation, over which Jesus in His Human Nature reigns the undisputed King, and the second of the three kingdoms which He is ruling at this moment the monstrosity, as erewhile He ruled the world from Mary's womb. How calm and strange all is above the altar around His sacramental throne! The very air seems filled with some great presence, burdened with some weighty secret, entranced by some unseen power. The garish light of day is excluded from the sanctuary. The pictures of the saints are veiled, as the stars hide themselves down in blue deeps of ether when the sun shines. Men are silent, or deepen the silence by speaking in timid whispers. The tapers are wasting away at His Feet like loving souls. The flowers shed their odors on the warm air, as if to

make an atmosphere of Eden around their King. And there, behind those veils, is the Soul that holds all those abysses of grace, there is that living union of God and Man, there are the Five glorious wounds, whose bright scars are the unspoken eloquence of the Sacred Heart, there is Mary's Son and Adam's Saviour. One who knew me from all eternity and loved me, and made me, and redeemed me, and will one day judge me, more indulgently, I believe, than even my own mother could do, who saw no evil in the child of her foolish love. What shall I ask of Him? Shall I be so close to the fountain of grace, and not drink of its abundance? Thy kingdom come! O King of grace, Head of the Church! let there be no corner in all Thy vast dominions where Thy royal rights are less disputed than in our generous and loving hearts. If they that have sinned much love much, oh, what should our love be like? But the wind is chill, and the world is wintry, and our hearts wax cold. Let us nestle closer to the King of grace, and evermore closer still, and warm ourselves at the fires of the Sacred Heart in this Blessed Sacrament. Yet not as Peter warmed himself at that other high priest's fire, to lose His courage and deny his Master afterwards. Any cold were better far than that. But, alas! this very mystery is the spot men choose most often to wound Him with a treacherous kiss, the kiss of a cold heart and an unloving service. It is an awful thing to be so near Jesus, because of the mere chance of being a Judas. Gaze on, pious souls, gaze on; drink your fill of love in this adorable Sacrament, but remember it is always true of God, it is most of all true of our Sacramental God, that he who would intensely love must also intensely fear.

It is through these two kingdoms of nature and grace that we are traveling now to that third kingdom of glory, which alone is our true home. It is not that nature or grace will be left behind as if they were merely transient things. It is only that their imperfections will fall away from them. Grace itself will mount into glory, and it is nature which will be glorified. But who shall describe

this third kingdom of the Blessed Sacrament? Is it not said that eye hath not seen, nor ear heard, nor man's heart conceived the beatific joys of that celestial realm? That Human Nature, which is especially present in the Blessed Sacrament is at this moment, while we are gazing on the littleness of its mysterious disguise, worshipped amid shouts and hymns of joy, with pomp unutterable and pageant brighter than the light, by the prostrate hierarchies of universal heaven. The whole kingdom of glory streams forth like a substantial effulgence from Jesus Himself. Its existence was implied in His predestination, and His predestination in due season effected and accomplished it. As the court exists for the king, so heaven exists for Jesus. It is eminently a kingdom of light; and we are told that it needs neither sun nor moon to illuminate it, because the Lamb Himself is the light thereof. In all the varied magnificence of its unrevealed and indescribable beauty, there is nothing which is not for Him, nothing whose nature does not refer it to Him, which is not marked with the seal of the Lamb and has not a peculiar conformity to His Human Headship, and does not borrow all its splendor from His original brightness. The immensity of its glad multitudes, crowding round Him in their abundant and exulting choirs is for His glory. Their very number is His delight, and His insatiable love feeds upon the countlessness of their ranks and the innumerable variety of their degrees of beatific joy, as on the cherished, hard-earned fruit of His dear, life-giving Passion.

It was when the angels had adored the decrees of Divine Compassion, and had bowed before the inferior Nature which the Person of the Word had vouchsafed to assume and assault, and had done homage in spirit to the mortal Mother of the Incarnate God, that heaven, with its Vision of the Most Holy Trinity, was thrown open to the angelic ranks. It was when the Soul of Jesus sank through the ground at the foot of the Cross on Calvary that It took with It that Beatific Vision to Adam and Eve, to Abraham and David, to Moses and Isaias, to

Joachim and Anne, to Joseph and the Holy Innocents, and to all the saints of the old covenant detained in the Limbus of the Fathers and when He ascended from Olivet He bore them with Him to the glory and the grandeur of the local heaven. For no child of man had entered there until He first, His sacrifice accomplished, with His glorified Body and Soul opened the way. He conquered the kingdom of nature with the forces of the kingdom of grace; but the kingdom of glory was His regal sanctuary where He reigned undisturbed, the eternal Prince of Peace. He had no need to conquer what had never been invaded. At this hour there is no road to heaven but through the portals of His judicial power, which He exercises not as God, but as Man. When our happy souls enter there, leaving their bodies, the faithful companions of their pilgrimage, to return to dust, it is only through an operation of His Grace, which shall conform those bodies to the likeness and fashion of His glorious Body that we shall one day be reunited to them and enter into the plenitude of our everlasting bliss. Thus all is of Him, and by Him, and in Him. He created the kingdom of glory, and for His Human Nature was it created. The angels entered it through the acknowledgment of the mystery of His Incarnation. No son of man entered it till He had first purchased the right of his admission by His Precious Blood. Souls, O happy they, the emancipated of every hour! only enter there through the verdict of His judicial love. They that die, almost in sin, but catch the Cross as they are falling into the abyss, enter there through a way of cleansing fires which are the fires of His dear love, cheating hell and multiplying the numbers of the redeemed by this last artifice of ineffable compassion and royal munificence of pardon. The bodies that are already there have ascended or been assumed because of His; and there is not a body will enter there on the wonderful morning of the general resurrection except by the imprint of the Body of Jesus upon it. And when all are there, spirits of angels, bodies and souls of men, and, if so be, the children of other natures and of future

creations, the Lamb in His Human Nature will be the bright, sufficient, beatifying light of all. Surely then all is His and all from Him. Never was kingdom held by king with titles half so many or so rightful as those whereby Jesus holds and rules and multiplies and gladdens His favorite realm of glory. O that the hour were come when we shall be admitted to kiss hands and do homage for that fief of glory, of measure and of beauty known already to Himself, which He shall confer on our unworthiness as the crown of His own everlasting love of our foreseen elected souls!

But the kingdom of glory has its hierarchies, precedencies, ceremonies and rubrics as well as the kingdom of grace upon earth. The highest ceremonial of the Church on earth, the very crown of all her ritual and worship, is the Exposition of the Blessed Sacrament. So is it with the kingdom of glory. The adoration of the Immaculate Lamb is the occupation of heaven; for they that are contemplating the Vision of the Most Holy are also worshipping the Lamb. Now, then, while at this hour our sanctuary is unnaturally still around the throne of the Sacramental Lamb, let us think of the local heaven, and the worship of His Human Nature there, in its union with the Person of the Word. What bright and beautiful multitude of glorious souls is this which forms the outer ring of the stupendous court? It is that portion of the kingdom of grace which the waters of baptism alone have flooded. The little ones have become as it were men of thirty-three, like Jesus Himself, and their untried, untempted nature has been washed white as snow in His redeeming blood. The mightiest scholars upon earth know not so much as they, though the hearts of saints on earth have sometimes loved with a love intense as theirs, and perhaps more intense. Earth's highest joys are not so much as a shadow to the Beatific Rapture which possesses their spirits with its pulses of thrilling life. As is the pearly whiteness of the dawn of day, so is their light in the splendor of that kingdom; because their Brother wrought a miracle for them, and turned His blood into

water, and washed them clean, and the very Name of the Vision they are gazing on filled them with the grace of adoption and gave them an eternal inheritance that fadeth not away. Is there a lot on earth round which the sunshine of prosperity and joy is shining brightest which is not purely miserable and undesirable compared with the present glory of the infant members of Jesus whom baptism has saved for ever? I do not know but that a holy heart on earth, fire-tried and cross-laden, whom love is martyring, while his inner soul is seamed with the stigmata of the blessed Passion—I know not if such a lot, as well for its present Christ-like suffering as for its future crown, be not preferable to the glory of the baptized children; but sure I am that there is no other lot on earth which is, beside that single one of saintly suffering.

But let us pass beyond the abounding joy of this outer ring. What other multitude is this, a multitude that no man can number? Who would have believed that so many souls of men had ever been created? O prolific Blood of Jesus! O joy of the mighty multitude that it is so incalculably multitudinous! Here are all nations and tribes and tongues, all sexes, ages, ranks, occupations and times of the world's history. How beautiful they are! How various their sanctity! How orderly their classes and degrees! See how the sacramental characters shine upon their souls, the diamond of baptism, the ruby of confirmation, the emerald of order with its sevenfold depths of clear green light; and each gem pouring forth a more abundant and bewitching splendor than the great solar body that lights and fertilizes the kingdom of nature here. There are pontiffs and doctors, martyrs, confessors and virgins, novices and lay brothers, religious and seculars, all bathed in the sunlight of the Lamb. These are the saints who have not attained to the vacant thrones in the angelic choirs, the unplaced saints, as they may be called; and each soul among them is in itself a world of sweet worship to the Lamb. And see how each hour there are fresh arrivals at the gates of heaven, and the angels lead the newcomers to Peter, and Peter to

Mary, and Peter and Mary to Jesus, and Jesus to His Father; and each new soul gives force to the mighty undulations of excessive joy through all the rings of heaven, and these hourly festivals of charity beat like fresh pulses, discernible even in the ecstatic rapture of the Perpetual Unchanging Vision. O how dull earth grows as we think and speak of these things! Blessed Sacrament, what should we do if we had not Thee?

But we must onward still into the thick of heaven. We come now to the nine concentric rings of the holy angelic kingdom, among whose thrones, human but with angelic seeming, are placed those of earth's mightiest saints, elected to fill the seats of the one-third of that bright host whom Lucifer drew down with him in his fall. There are three gorgeous hierarchies, subordinate the lower to the higher, the lower illuminated by the higher, and the highest by God Himself. In each hierarchy are three congenial choirs of various gifts and holiness and power, whose names the apostles have recorded for us, and of whose diversified functions and loveliness the traditions of theology have much to tell. Each angel, say some theologians, is a species by himself. But in some respects there is an unkindness about this view; for then many million species of God's reasonable creatures were extinguished with Lucifer, so far as their means of worshiping their good Creator are concerned. Others say that in each choir there are three species, differing from each other in ways of which it is not easy for us to form a conception; while the grace of each angel is distinct and singular. Thus, as it were by twenty-seven steps, through thrice nine rings, adumbrating the Most Holy Trinity, we mount upwards through the angelic kingdom, mingled with the elect sanctity of earth, until we reach the royal throne of the angelical vicegerent, which Lucifer forfeited by his fall; and which is now occupied, some conjecture, by St. Michael, some by St. Joseph in reward for his office of foster-father to the Incarnate Word. See to what a height we have mounted! And if we turn to look back on the magnificence we have traversed, especially those

nine oceans of living intellectual light and angelic holiness, how bewildering is the prospect, how entrancing one while the music, one while the glad silence that reigns all round. How near is the Blessed Sacrament to us on earth, how far it is to reach that Human Nature in the throng of heaven!

Higher still. Beyond the vicegerent's throne come the seven mighty chosen angels that stand ever before the throne of God, Michael the guardian angel of the Church, perhaps also of the Sacred Humanity when on earth, and of the reigning Sovereign Pontiffs, the destroyer and conqueror of the rebel angels; Gabriel, the angel of the Incarnation, the guardian of Mary, the inspirer of Daniel, the lover of sacrifice and prayer, and the bearer of God's sweet messages; Raphael, the most human-like of all the angels, compassionately interesting himself in our mortal vicissitudes, as though he had a heart of flesh, and taking to the pathos and romance of human life as if it were his own, the guide of the wandering, the light of the blind, the medicine of the sick, representing in himself the triple mercies of the Three Divine Persons, and with such an abundant source of joy to shed and pour over all his clients, that if Michael is the shadow of the Father and Gabriel of the Son, St. Raphael may well be named the angel of the Holy Ghost. There also are those other four, whose names, as St. Boniface said in the counsel held at Rome under Pope Zacharias, were not publicly acknowledged by the Church, but who are called, according to certain traditions and private revelations, Uriel, the Strong Companion, mentioned in the third and fourth books of Esdras, and who is represented in Christian art as holding in his right hand a drawn sword across his breast, with flames on his left; Sealtiel, the Praying Spirit, said to be the angel who appeared to Agar in the wilderness, whom art depicts with face and eyes cast down, and his hands clasped upon his breast, as if he were a penitent; Jehudiel, the Remunerator, supposed to be the angel whom God said that He sent before the children of Israel, and who in pictures holds a golden crown in his

right hand, and a scourge of three black cords in his left; and Barachiel, the Helper, said to be the angel who spoke to Abraham and rebuked Sara when she laughed, and who is painted with the lap of his cloak filled with white roses. Oh, what delights does not the Incarnate Word find in the mighty beings and deep spirits and magnificent worship of these glorious creatures! If science could walk the coral depths and explore the sunless caverns of the whole Atlantic and Pacific, the Arctic and Antarctic Oceans, if it could note and class and learn the genera and the species of shells and weeds and living things innumerable, a more various, fertile world would not be opened to the discoverer, than the almost inexhaustibly rich natures and stupendous graces and amazing glories of these seven spirits, who are the chosen neighbors of the throne of God. The Soul of the Incarnate Word explores them with consummate complacency, crowns their worship by His blissful acceptation and vouchsafes to receive from their clean thuribles the earthly smelling incense of our human prayers: and He is doing all this even now, He who is in yonder Blessed Sacrament.

Higher still. We now approach the far-famed hierarchy of the Incarnation, wrapt in a glory of its own, suffused with especial splendors from its vicinity to the Sacred Humanity of the Word. There are the eleven Apostles whom Jesus reassembled after His Resurrection, and Matthias, whom the Holy Ghost elected into the bishopric of Judas, and Paul on his thirteenth throne, and Barnabas, who filled up the apostolic college. There are the unapostolic evangelists, Mark and Luke, with Simeon and Anna, Elizabeth and Zacharias, Joachim and Anne, Magdalen, Martha and Lazarus, Simon the Cyrenian, and Joseph of Arimathea, Nicodemus and Stephen, Malchus and Veronica, Longinus and Dimas, with the seventy disciples, and others, Gospel saints. There are the Holy Innocents, whose blood was the first shed for Jesus when He had first shed His for them in the Circumcision: and to whom, as some revelations to the saints disclose to us, the full use of reason, with immense capabilities of merit-

ing was given in the moment of their massacre, and who now enjoy singular power in heaven as the patrons of the dying, and with the double invocation of whose sweet names St. Francis of Sales fortified himself to die. There also, in unexampled height and bliss, are the two assessors of Mary's throne, the Baptist, whose life was one long unearthly miracle, and St. Joseph, who, tested and tried as the sport of God's most mysterious ways, deserved to represent the Eternal Father on earth, and lived a life as quiet as the noiseless course of Providence, and as modest and commonplace as the three-and-thirty years of the Incarnate Word. This is the hierarchy of the Incarnation. As the clouds nighest to the sunset are shot with many-colored gold, ever changing, ever new, glowing like celestial furnaces of beauty, at all moments wonderful and glorious, yet ere we name shape or hue they are other, yet still the same, alive with light, and as it seems, dilating now and now contracting with pulses of ardent fire, like hearts that beat quick with excess of joy—so are these saints of the hierarchy of the Incarnation that are grouped close in amid the coruscations of the Lamb.

Higher still. Within reach of the Sacred Heart of Jesus rises the mediatorial throne of Mary. There is hardly a date in the past of heaven more notable than the day of her Coronation. She is the Woman, clothed with the Sun, with the moon beneath her feet, and a crown of twelve apostles like stars around her head. Wonderful, amazing is her glory. It is too bright to see, save darkly and in enigma. Ocean opens out after ocean. Can we measure the munificence of God, the liberality of the Word, the extent of what is communicable by the Most Holy Trinity? Then, and not before, we may measure Mary's glory, and survey it, and note it down by acre, pole and perch. She is the first fruit of the predestination of Jesus; nay, an integral part of it. She shares subordnately with Him in the glory of being the final cause, the model and exemplar of all creation. From each of His three royalties of nature, grace and glory there devolves

on her a separate queendom, which is a participation of His regal jurisdiction. She is so like Him that when we describe her it sounds as if we were describing Him. Bossuet called her "Christ begun;" and as He began by her, so did He please to consummate the long series of His gracious mysteries in the ceremonial of her heavenly Coronation. The justice of God is withheld from her that she may be the exclusive spirit of the compassionate Incarnation. For in truth she is filled to overflowing with the divine mercy till her being seems nothing but mercy, and her name is no longer Mother of God only, but Mother of mercy also; and all this that she may shine to our eyes with a more palpable created and human loveliness. Every kind of grace in the Soul of Jesus claims the right to crown Mary on its own account and endow her with some peculiar prerogative. The grace of union crowns her as the Deipara, the Mother of God. His habitual grace crowns her with a sanctity to which all the united holiness of angels and saints are but as glowworms to the noonday sun. The grace of union and habitual grace combine to rest upon her brows the tiara of an Immaculate Conception, Perpetual Virginity and the glory of her Assumption. His actual graces rain gems and jewels all over her royal robes. His gifts crown their own likeness in her spotless soul; and her miraculous powers would seem to rival His if hers were not but the reflection of His, and that she had from Him what He held only from Himself. His grace of Headship crowns her queen of heaven, empress of the angels, mistress of the saints, lady of purgatory and ruler of the earth; and what He may give to her to hold in her own right beside, who can tell? For there are rights to those in Him which are not the less rights because apart from Him they would not be. All I have said is as nothing. So it must be. Love can divine, but scholarship cannot tell, the glory of the Mother of Him who is yonder in the Blessed Sacrament.

Higher still: near, indeed, as we may count things in heaven, but higher than an eagle's flight, if our measure

be human thought! There, in the very heart of the Great Mystery, as if It were the breast plate of the Most Holy Trinity, is the Sacred Humanity of Jesus, glowing with the fire of the Divinity, with its created grace and gifts and form, all unconsumed in that light and beauty unapproachable. Shall we accumulate great words to describe Its glory? Shall we borrow the imagery of Ezekiel and the Apocalypse to make a picture to ourselves of that enthroned, exalted Son of Man? Shall we tell how on His garment and on His thigh His Name is written, King of kings and Lord of lords? What need is there for that? Better make haste, from amid the fires of that Vision, to claim Him for our own. Himself is more to us than His glory; and we tremble to lose Him when we see Him where He is. Yes; it is Himself. See the features, without doubt the features of a man, and like to those we saw when we timidly looked up into the face of our Mother and our Queen. There is the hair; it is human; the fire has not touched it. There is the face that was once so well known to the fishermen of Gennesareth, and was once so piteous in the streets of the cruel Jerusalem. There is the very look of reverential fear, which was so beautiful when He prayed in the glens of mountainous Judea. There is the voice of Him who preached and told the parables, cast out devils and gave absolution, spoke seven times words of love from the harsh throne we gave Him on the Cross, and who is saying now many times an hour, Come, blessed soul! enter the kingdom prepared for you before the foundation of the world. It is Himself. If we saw Him eat fish and honeycomb by the lake, we could not be more sure. O how He is drawing our souls to Him! Sweet compulsion, which makes the will more free than ever; beautiful constraint, that emancipates by its captivity! whence come these attractions that are now drawing us to themselves? They come from the altar-throne, and from the Human Soul and Body that are there. I will draw them, says He in the monstrance, with the cords of Adam, with the bands of love.

Ah Lord Jesus! we spoke of Thee as in heaven, and lo! Thou art here, and all heaven is with Thee here. O Blessed Sacrament! Thou makest all like now like one continued walk to Emmaus. Our hearts burn, and it is not that we know not why, but that we will not remember why. "I was like a foster-father to Ephraim: I carried them in my arms; and they knew not that I healed them." But how long shall these things be. O that our hearts were modelled upon Thee as creation was, and crowned by Thee as creation is, and that since Thou hast our nature, we might participate more abundantly in Thy grace, and that as Thou wilt lead us to glory hereafter, so now Thy hidden Sacramental presence might already be our glory here!

I can dream of no perfection like to what I find at every turn in this most Blessed Sacrament. The tapers have a little wasted, and the flowers have a little languished; and amid the silent throng of worshipers He has heard many a secret of the heart, healed many a wound, answered many a petition, and accorded many a benediction. O look upon Him! Girt with the rings of His triple kingdom of nature, grace and glory, how beautiful He is! And what is more than beautiful, how good! "Why callest thou me good? There is none good but One, and that is God." Even so, Lord! and therefore it is that Thou art good; because Thou art God. He is here, down on his own earth; nature is all around Him. Grace is darting from Him, like invisible sunbeams, from off His little temporary throne and from out His poor crystal prison-palace. Glory is round Him also. He has brought His own with Him. But this is not all. Wreaths of glorious angels are round His Sacramental Presence, adoring with wonder ever new the depths of this infinite compassion. To their vast intelligence the mystery of the Mass and of the Blessed Sacrament is never familiar. Not one of its least abysses could they thoroughly explore in a million of the giant years of the solar system. It is we only to whose cold love it is familiar, and to whose weak faith it is so little interesting. And with the an-

gels, too, as revelations say, are the beatified souls of such saints as in their lifetime haunted the tabernacles for special love of this divinest mystery. Why hast Thou surrounded Thyself thus with Thy three kingdoms? It is as a triple rampart against the coldness of my heart, and the irreverence of my scanty adoration? When I look upon Him, he reproaches me with my want of love. I could almost think those white robes stirred, and that He was going to speak, and then I should die. O that I might bargain with Him! He wants nothing of me but my love; and I want nothing of Him but more love to love Him with. Why can we not agree? He is always lovely, but never so lovely as in the Blessed Sacrament. But now that I have adored His Human Nature with all its ineffable sanctity, empires of Nature, seas of grace, realms of glory, and manifold prerogatives, I feel so unspeakably to love that peculiar presence of It, which He vouchsafes in the Blessed Sacrament, that Mary and the angels of the saints all seem too little to praise, to love, to magnify, His Sacred Humanity as it deserves; and my love is only satisfied, my joy alone complete, to think that that glorious Body and that Blessed Soul are assumed by the Person of the Eternal Word, and are so His, so belong to Him, that no union is like to that but the unity of the Father and the Son and the Holy Ghost. All blessing be to Thee, most Holy Sacrament! for that Thou art God, and for that Thou art Man, and for that in love of us Thou art so lovingly and humbly veiled, and yet withal so indubitably distinct and clear!

SECTION III

THE INCARNATION A WORLD OF ITS OWN

If the assumption of it by the Person of the Eternal Word has conferred upon the Sacred Humanity such wonderful exaltation, we cannot be surprised to find that the Incarnation is a kind of world of itself, and thoroughly furnished with all that a world requires. The world of nature is intermingled with a supernatural world, and

to such an extent, and in such a variety of ways, that it is not easy to see how even the natural world would go on naturally, if it were not for the supernatural; and this is continually bringing home to us the fact that neither angels nor men were first created in a state of nature, but of grace. Now as the Incarnation was the cause of that primeval boon, so also is it the cause of all that is supernatural in the world. From it come revelations, prophecies, miracles, and all sanctity. From it angelic ministries, the operations of grace, the efficacy of sacraments, and the phenomena of the Catholic Church. From it, with whatever corruptions falsified, come the laws, literatures, politics, philosophies, and civilizations, which are actually uppermost in the world. From it everything which softens life, consoles sorrow, soothes poverty, and makes the world endurable. All time belongs to it. For all grace and all glory that were in ages gone, antediluvian, patriarchal, Gentile, Jew, or Christian, were from it; all are from it now; and all will be altogether from it till time shall be no more. Nay more; for as the predestination of Jesus adorned the eternity that was before the foundation of the world, so will His Kingdom and glory be henceforth itself eternal.

The Church is in fact the world of the Incarnation, the elect world, uniting heaven and earth, in which all living souls are mercifully called to work out their salvation. The world is a revelation of God. It displays His character, and unfolds the excellence of His various attributes; and through the many-colored veil of things we may discern Him who is invisible. This is the great end of the world, to reveal God. But the Incarnation is a much greater and more intimate revelation of God to us than the world. It illuminates many more of His attributes, and with a light far more distinct and beautiful. It tells us mysteries, of the very existence of which nature could tell us nothing, much less give us the key to unlock their consoling secrets. It explains to us all we know of creation. It discloses to us the Most Holy Trinity. It unveils to us the counsels of God, in the kingdom of the an-

gels, in the fall of man, in the permission of evil, in the scheme of redemption, and in the nature and method of divine grace. We can map out the world to come with almost as much accuracy as if it were but a distant land on our own globe. We can trace the operation of the communion of saints in heaven, in purgatory, and on earth, with almost unfailing exactness. In a word there is hardly anything we know of God, creation, grace, or eternal things, which we do not know through the revealing of the Incarnation; and what little we might have known, if the Incarnation had not been revealed to us, we know through it so much more clearly and connectedly and abundantly that it may almost be called a new knowledge. Yet we must not forget, while we speak of the knowledge which the Incarnation has given us of creation, grace, and glory, that their very existence, as well as our knowledge of them, are due to that mystery, in the same way as an effect is referable to its cause.

Moreover the Incarnation has an empire of its own. It has, so to speak, a nationality which is above all the little nationalities of geography, government or blood. It has thrown down the partition walls of tribes, kindreds and nations, and made Jew and Greek, barbarian, Scythian, bond and free, into one heavenly nation, one complete family, in Jesus Christ the Head. As an empire, it has a government of its own, earthly and visible, yet like nothing else on earth besides. Its Sovereign Pontiff is its heaven-anointed king, the Vicar and delegate of the Incarnate Word Himself, and the actual successor of His apostle. No potentate in the world has such a plentitude of uncircumscribed power as he, who is almost without a single source of worldly power himself. Mountains and seas are no limits to his kingdom. No form of temporal government exists, but can fall in harmoniously with his. No jurisdiction is so instantaneously and delightedly acknowledged by its subjects as his; and no liberty is so complete as that which his children enjoy. This empire of the Incarnation has also its own laws. It has a system of legislation peculiarly its own, and which has grown with the growth of the empire from

its first beginning; and men name it Canon Law. It embraces more of the secrets of government and more legislative wisdom than any other jurisprudence in the world; and it is so peculiar, and essentially so unnational, that it could not be applied to any other government than that of the Church.

It has also institutions of its own, and of a character as peculiar as its government and legislation. A general council is like no other parliament; for its decisions on points of doctrine become infallible, when approved by the Sovereign Pontiff. Yet the gift is in him, not in the Council; nor is a council needed to its use. The judgment is in him alone, irreformable, irrefragable indivisible. Baptism, and indeed all the Sacraments, are institutions to which the world has no parallel; and the same may be said of the religious orders. It has also a literature of its own, which is not only occupied with its own immediate concerns, but which treats of the affairs of the world in an entirely new and peculiar manner, because of the point of view from which it regards them. It has a poetry of its own, and arts of its own, and a diplomacy of its own, and a philosophy of its own, and theology is its own science, and one which has told more strikingly on the minds of men and their intellectual progress than any other. Nay, it has even formed modern languages upon itself, and extended their range in order that they may meet its requirements, as St. Augustine observed long ago of Latin itself. For the Incarnation has brought a new set of ideas into the world, and those ideas must find adequate expression. To pass over the scientific terminology which the accurate handling of grace, the mystery of the Incarnation itself, the Sacraments, and the Most Holy Trinity, require, the Incarnation has introduced a whole circle of moral notions quite peculiar to itself; the strength of weakness, the triumph of defeat, the blessing of sorrow, the might of pain, the power of concealment, the glory of submission, all these, and a host of cognate ideas, rise out of our Blessed Savior's Passion alone. Finally this world of Incarnation has a history of its own. The facts of this history are unlike other facts. They are super-

natural always, and often miraculous. Its judgments are given after different standards and measures, and through the application of different tests, than secular history. It breathes a different air, and has another sort of brightness to light it up. Moreover it is true of all other histories, sciences, philosophies, literatures, and civilizations, that the theological view of them is not only the widest and the grandest, but it is the only important or true view of them. To all this we must add furthermore that the world of the Incarnation has a peculiar spirit of its own, and gives out a very special and discernible genius, which the spirit of the unregenerate instantly recognizes as not only uncongenial with itself, but even incompatible with its existence, and breaks out forthwith into loud cries, and throws itself into demoniacal convulsions, just as those possessed with devils did at the approach of Jesus.

There has never been in the world a power like to this power of the Incarnation. None which has wrought such changes, or brought about such tremendous revolutions. None which has gathered to itself such enthusiastic loyalty, or for which men have been so eager to lay down their lives and to shed their blood. None which has allured such a vast amount of holiness to adorn it, or consummate intelligence to propagate and defend it. At the same time there is none which has provoked so much opposition, has so stung wickedness to the quick, or has been visited with such intense and withering and perternatural hatred. Now, what is the secret of all this power, this undying energy, which crosses over ages of time and continents of earth, and waxes no weaker, nay, rather quickens itself by distance and duration? Is it to be found merely in its success? Success is certainly prone to attract to itself love, admiration, and submission on the one hand, while on the other it awakens jealousy and hatred. But mere success can furnish no adequate solution to the problem; and in truth it has not by any means been uniformly what on worldly principles would be regarded as successful. Neither is the intrinsic attractiveness, great as it is, of the mystery itself, the questions it answers, and the interests it undertakes to

promote, a sufficient account of the supernatural power of the idea and empire of the Incarnation.

It must be looked for in that perpetual presence with His Church which our Lord promised in the Gospel. In other words, it must be sought in the Blessed Sacrament itself. The great Emperor is secretly present in this His mystical empire, not in one point only, to which worshippers must come in arduous pilgrimage; but He has diffused the real presence of His Sacred Humanity all over the Church. He does not take on Himself the exterior government of the Church; but leaving that to His Vicar, He hides Himself everywhere as the fountain of light and grace and power, in every realm beneath the sun, and upon countless altars. Nothing will explain the phenomena of the Church, except the Blessed Sacrament. Nothing else will interpret its history, or account for its miraculous propagation and preservation. The incarnation is not simply a past fact; it is the living life of the Incarnate God. It is not merely a glory of the theological schools; it is the Sacrifice of the daily altar. On earth as well as in heaven, Jesus Himself is the present centre round which all the elements of the world of the Incarnation are perpetually revolving. This is why no extern can ever understand the Church, but must, as by a fatal necessity, blunder when he speaks of her, no matter whether it is to praise or blame. He cannot realize what it is to have the Blessed Sacrament, or what the minds and hearts of those must be like who live upon the doctrine, the devotion, and the thought.

Let us look at the wonderful mystery of our Lord's own Communion. Nothing can illustrate in a more touching way how completely the Blessed Sacrament is everything to us in the Church, than that He should have vouchsafed to have received it Himself. Long before the hour came, He had looked forward to that scene in the supper-room. Having loved His own, He loved them to the end, and reserved the chief invention of His love until He had come to the very threshold of His Passion, and they were about to be parted. He who had so wonderfully possessed His Soul in patience, and seemed as if nothing could stir Him but His

Father's glory, could say with a most unwonted energy of expression, With desire I have desired to eat this passover with you. And how? The Lamb that was slain before the foundation of the world was slain also on the Thursday night, and that by Himself and by Divine Love, before the sins of men slew Him the next day on Calvary.

The awful words have been spoken. This is My Body. It is the first time earth has heard them. If it were not inanimate, it would have rocked to its very foundations, even as the gates of hell are vehemently shaken by the Sacrifice of the Mass. Our Lord stands, cognizable as Mary's Son and in the dimensions of mature mortal age. On His face is a light of love, more bright than a saint's ecstasy. He stands there, Body, Soul and Divinity, holding in His Hand with unutterable thrills of joy, His own very Body, with the Soul and the Divinity. He holds it forth for a moment for the adoration of His apostles; and then enters Himself into the richest inheritance which He has left to His Church, by communicating Himself with Himself. By virtue of the Incarnation the Incarnate Lord received Himself Incarnate, was held in His own Hands, lay upon His own Tongue, descended into His own Heart, by the most real reality on earth, His own real presence in the Blessed Eucharist. How needful then, in a far other sense of the word, must the Blessed Sacrament be to us, if He even vouchsafed to need it Himself! And how could the mystery of the Incarnation more utterly embrace us all within its charmed circle, and as it were return into itself, than by this other mystery of our Lord's Communion?

It could not increase the grace of His Soul, as it increases grace in ours; for from the first moment of His Conception the plenitude of His Grace was not capable of augmentation. But, as St. Thomas teaches us, It filled Him with unutterable sweetness. Every wonderful faculty of His Blessed Soul was as it were inundated with a sweetness which nothing on earth could give. The darkness of the Passion was beginning to gather round Him. All the deep places of iniquity, whether in hell or on earth, were about to give up their gloomy waters to drown His Soul in a very

deluge of unparalleled suffering. The flood was rising, and the waters were to come in, even into His Soul; and He vouchsafed as it were, to fortify Himself with His own Viaticum. There was no source of power, light, or sweetness equal to that. It was far more than the ten legions of angels that were impatiently waiting His call, and longing to break in upon that drama of human wickedness with the same gleamy swords which had driven the rebel angels over the battlements of heaven. He let His single angel come to soothe Him at Gethsemane, to teach us that even in the grandeur of this Blessed Sacrament we must not despise or neglect other and lesser means of grace. Nay, while the thrills of Its ineffable sweetness were still vibrating in His Sacred Heart a quickening the pulses of His Precious Blood, He took the same Blessed Sacrament and communicated Judas, stopping to go down into that foul and accursed heart, that we might learn not to exclude secret sinners from that marvelous gift, nor put limits to His prodigal liberality in the giving of it.

And how this wonderful Communion of Himself brings before us the whole doctrine of the mystery! What He held in His Hand was the same Blessed Sacrament which His priests hold in their hands now. Yet with differences which only serve the more entirely to prove it the same. The Blessed Sacrament is Jesus as He is, only without dimensions, and beneath the sacramental veils. This is its very truth and grandeur and surpassing reality. So as Jesus is now in heaven with His glorified Body in impassible Flesh, in like manner He is in the Blessed Sacrament in impassible Flesh. But that Thursday night His Flesh was passible and His Body not yet glorified; and thus in the Blessed Sacrament which He held in His Hand, He was in passible Flesh. So that had the Blessed Sacrament been reserved during Good Friday He would have died in the Blessed Sacrament as well as upon the Cross. His Blood which is in the Host by concomitance would have left it, the Body and the Divinity alone remaining; for the Human Soul would have left it also, when it was separated from the Body on the Cross and descended into Limbus. In like manner

throughout His Passion His interior pains would have been represented in His Sacred Heart in the Blessed Sacrament; but not His exterior sufferings. For though He would have been in the Host in passible Flesh, it would have been in an impassible way, according to the manner of His sacramental presence now. He could not have been spit upon, or buffeted, or His hair torn, or His limbs wounded. Just as sacrilege now can only reach His honor, and cannot penetrate into the sacramental sanctuary, and outrage His Blessed Self. So that the Passion would as it were have been divided into two. It is true that Hugh of St. Victor says that our Lord at different times before His Passion assumed the four qualities of a glorified body; subtlety, when He was born of a Virgin Mother; agility, when He walked upon the surface of the waters; brightness at the Transfiguration; and impassibility when He communicated Himself and His disciples. But this, as St. Thomas shows, is contrary to the truth of the Blessed Sacrament. Think also of the parallel wonders of the chalice; and the whole of the Catholic doctrine of the mystery will be brought before you with amazing clearness. The Body and the Soul would have retired from the Precious Blood, which would have existed in the chalice, as well as on the olive-roots of Gethsemane, the pavement of Jerusalem, the wood of the Cross, and the veil of Mary, only in an impassible state. Is there anything in theology more interesting, or which fills us more full of silent reverence and breathless love than the articles of St. Thomas, in which that angelic mind occupies itself with the question of our Lord's Communion?

But there is another wonder in it which must not be forgotten. In the first book we learned that no eye could see our Lord in His mystical state beneath the sacramental veils. But when He held the Blessed Sacrament in His own Hand, and was communicating Himself and the apostles, He clearly beheld Himself and the miraculous method of His existence in the Sacrament, a privilege which even His Immaculate Mother has not shared, and of which,

either as regards the joy that vision gave Him, or the nature of the vision itself, we can form no adequate conception.

I should not have put these facts together, if they were to be regarded simply as scholastic subtleties. It is impossible for a pious, believing reader to look at them in such a light. They illuminate the whole doctrine of the Incarnation, and give us fresh reasons for loving and adoring the Blessed Sacrament, while they enable us somewhat the more clearly to understand it. Especially they bring home to us the truth of the Blessed Sacrament, in a manner which is awful even to our faith from its intense reality. And they alone who have fixed their wandering gaze on our Lord communicating Himself before His Passion that Thursday night, can realize how completely the Incarnation is the life of the Church, the greatest of all created powers, the crown of the creation of God, and the unspeakable joy of the Eternal Word Himself. I have said nothing of our Lord's Communion, but what St. Thomas has already said; yet it is fearful, and perforce inclines the heart to prayer. All the mysteries of Jesus are incomprehensible condescensions. Can anything go deeper than the condescension of His communicating Judas? If we weight well the significance of doctrine, we shall have to admit that His own Communion was a deeper condescension still.

SECTION IV THE THIRTY-THREE YEARS

In order to have a true devotion to the Blessed Sacrament and to the different mysteries of Jesus, it is necessary to have a devotion first of all to the mystery of the Incarnation itself. Very wonderful, and fraught with intense love, are the truths which theology teaches us of the union of the Divine and Human Natures in the Person of the Eternal Word. But these fountains of knowledge are not open to all, nor suited to the capacities of all. For the great majority of persons such a devotion to the Incarnation in itself may be obtained by a special devotion to the mystery and feast of the Annunciation, or to the communion of Jesus, a

mystery full of unction and sweetness. Such a devotion to the Incarnation is also a frequent grace accorded to pilgrimages to Loreto. But however it is to be gained, gained it must be, if we are to excel in devotion to the Blessed Sacrament, or to any of the particular mysteries of Jesus; for in both these cases the continual remembrance of the Incarnation of the Word is as it were the foundation of our devotion. It is on this account that in the three last sections I have spoken of the Blessed Sacrament in connection with the Incarnation in general, prior to speaking of its relation to the various mysteries of our Lord's life, which is now to occupy our attention.

If we look at the Thirty-Three years, we shall see that during that time our Blessed Lord lived various lives, vouchsafed to perform divers mysteries, to exhibit certain characteristics, to do peculiar works, and to effect a certain union between Himself and us. Now the propositions before us are these. In the Blessed Sacrament He lives all His lives, fully represents all His mysteries, combines all His characteristics; fulfills His work, and accomplishes His union; and therefore it is in itself a faithful and perfect picture of Jesus.

Our Lord may be said to live eight different kinds of lives; each of them so full of gracious mysteries, of divine teaching, and of attractive love, that long years of ecstatic contemplation would be unable to exhaust any one of them. His life in Mary has already been considered, and what were its characteristics but helplessness and imprisonment, and yet the helpless Prisoner the while giving grace and causing exaltation in all who came nigh unto Him? And is not this at once the life of the Blessed Sacrament in the tabernacle? His Infant Life formed the subject of the greater part of the second book; so that it is needless to repeat here the many minute similitudes which exist between it and the Blessed Sacrament. His Hidden Life in the holy house of Nazareth seems to our natural views the most wonderful of all. It is so unlike our own impatience. It rebukes all our standards, sets at naught our worldly prudence, and puts aside with lofty disdain all our means of

compassing success. It is a very mine of supernatural principles. If He is in the world, and for the world's sake, and if His sojourn is to be for so short a period, why spend so large a portion of that small period in the inactivity of Nazareth? Yet as the Creator of the world was then, so is He now. What more secret and hidden than the Blessed Sacrament? What less attractive to the world than His present Nazareth? They who live as it were next door to Him know Him not. Strangers do not suspect Him, any more than they did in the narrow streets of the little Nazareth. His own Josephs, His priests, comprehend not all His glory. And if it be true, as some theologians have said, that He instituted the Blessed Sacrament more for the sake of Mary than for all the rest of the world put together, the parallel will be still greater with that life of eighteen years for Mary and three for His ministry and Passion.

How beautiful also is the Blessed Sacrament as a picture of His Life of Ministry! What silent words, what works of mercy, what miracles of grace are issuing from Him all the day long in the darkness of the tabernacle! And if He does not tell us parables, is it not partly that it is given to us, as to the apostles, to know all things openly and without parable, and partly is not He Himself the while the sweetest and the deepest of all parables? The Blessed Sacrament is avowedly and intentionally a picture of His Suffering Life. It recalls His Passion. It is a state of mystical death. It is being continually visited with outrage, both intellectual and moral; and the sacrifice in which it is both consecrated and consumed, is a renewal of the very Sacrifice of Calvary itself. As He was adorned in His Risen Life with the gifts of His glorified Body, so is He in the Blessed Sacrament; and as the occupations of His Risen Life were teaching and instructing His apostles in the things pertaining to the Church, so is He in the Blessed Sacrament eminently the fountain of all the ecclesiastical sciences, while the worship of Him in it is the true source of the ecclesiastical spirit, which is the health and vigor of the Church; and as the lesson on which He dwelt during His Risen Life as nearest and dearest to His Sacred Heart, was the thrice-repeated

commission to Peter by the shore of His favorite inland sea, Feed My sheep, Feed My lambs, so also is this His own very work in the Blessed Sacrament. He is there that He may become our food. It is the stupendous way whereby God made Man render Himself capable of being eaten by His creatures. Moreover theologians refer to the forty days of His Risen Life, the delivery of the doctrine of the sacraments, ordinances concerning their matter and form, and the method of their administration, and more especially with regard to the Holy Eucharist itself. So that it would seem as if one main cause of that loving delay of His Ascension was to provide for the worship of the Blessed Sacrament in the future ages of the Church.

His Life of Glory is the very life which He is living now. He has ascended. The Holy Ghost has come; and Jesus Himself has returned, according to His promise, that He might not leave us orphans. As He is in heaven at the moment of consecration, so is He in the adorable Host, only veiled, and without dimensions. As He is in the exaltation of His Ascension, so is He in the abasement of the Blessed Sacrament. His Life above is one and the same Life as that which He leads below. The Ascension, as the angelic doctor teaches us, brought no change over Him. It only elevated His Human Nature to a more befitting place. At first this teaching disappoints us, as if we would fain accumulate glory upon glory on our dearest Lord; and we are inclined to catch at certain expressions in other writers which seem to betoken that some change did come over Him, either of external glory or of His interior dispositions. But, after all, the other is not only the truer, but it is the more attractive doctrine; or rather it is more attractive because it is more true. It is rest and joy and love to think that as He left the earth on sunny Olivet that Thursday afternoon, so heaven keeps Him as earth saw Him last, familiar and unchanged; and that when He comes in His glory to judge the world, He shall come as He went, "in like manner," as the angels told the men of Galilee, so that all shall know that it is He, and His elect shall weep for joy.

Thus the Blessed Sacrament represents as in a picture all these seven lives of Jesus, His Life in the Womb, His Infant Life, His Hidden Life, His Public Life, His Suffering Life, His Risen Life, and His Ascended Life. Yet it does not represent them as if it were itself but a mere figure. It shows them forth with a reality equal to their own, and unites in itself all their wonderful condescensions, and the peculiarities of their mysterious variety. But besides this the Blessed Sacrament has a life of its own, a distinct life of Jesus, which is commonly called His Mystical Life. It is as it were a double life, for it is a true life, yet another life from His life of glory in heaven. It begins daily, and ten thousand times a day, and in ten thousand places; and it comes to an end as often. Yet neither its beginning nor its ending interrupt for one moment the life of visible glory in heaven. It is a life of its own, because of its peculiarity. It is there by a method, which the word Transubstantiation is used to designate rather than to explain. Its state is one of mystical death, of separation of flesh and blood, of voluntary renunciation of the use of the senses; and He is there not by virtue of the Soul, which our Lord did not receive from Mary, but by virtue exactly of that, of all that and of no more than that which He vouchsafed to owe to Her, namely, His Flesh and Blood. Moreover the Blessed Sacrament with its peculiar life is itself the very life of the Church; for as De Lugo observes, while the sacraments of the old law are but conditions, and were the works of the Church, the sacraments of the new law are causes, and are the works of Christ Himself, for which He does but borrow the hands and tongues of His ministers; and of no sacrament is this true in so real and transcendental a sense as of the Holy Eucharist. Thus our Lord's life, with its manner, way, circumstances, state, occupation and mystery in the Blessed Sacrament, is as peculiar, distinct and worshipful as any one of His other lives, and is unlike them all, while it embraces all.

If we look at the Three-and-Thirty Years, not as divided into lives, but as marked by certain grand prominent mysteries, we shall see that the Blessed Sacrament fully repre-

sents them all in their chief excellencies and peculiarities. The Incarnation was not the instantaneous production of the Human Nature united to the Divine, but the instantaneous production of the Human Nature and its coeval assumption by the Word. By it God became Man; and five words from Mary's lips were sufficient for the Divine operation. So the Blessed Sacrament is a continuation of the Incarnation; it is instantaneous; one moment and Jesus is not there; five words of His own in the mouth of His priest, and He is there. The Nativity was the manifesting of Him to mankind among visible creatures, as the Blessed Sacrament exhibits Him for the adoration of the people. There the Flesh veiled His Godhead; here the accidents veil both the Manhood and the Godhead. Bethlehem was the house of Bread; and here He is the Bread of men. As in the Circumcision, so in the Blessed Sacrament, the Flesh and the Blood are separated, and the accidents of bread and wine are miraculously detached from their substance. As the truth of the Blessed Sacrament is, that it brings us our Lord as He really is at the moment of consecration, passible if passible, glorious if glorious, without soul if without soul, as would have been on Good Friday; so the peculiarity of truth of the Blessed Sacrament is, that it brings us our Lord as He really was not at the time. It anticipated the glory which was not yet His normal or abiding state. It was an apparition of Him as He was to be, and was not yet. Thus the Transfiguration illustrates the Blessed Sacrament by its contrast rather than by its comparison. We may indeed compare the two; for as our Lord was for the moment in the Transfiguration, He is now abidingly in the Blessed Sacrament. But in the way of contrast, as the Transfiguration was the glorifying of the Hidden, so is the Blessed Sacrament the hiding of the Glorified.

The Passion separated Body and Blood; so does Transubstantiation. If we look at the Eucharist as a Sacrifice it is the real, renewed drama of the Passion; and if we look at it as a Sacrament, its circumstances of humiliation and its treatment at the hands of men have no parallel but in the awful Passion. As His Resurrection was in impassible

flesh, so is His Eucharistic Life. He enters through the closed doors of hearts; the secret is only thoroughly known to the faithful; for the literary belief of a real presence outside the Church is but a suspicion of the living dogma and life-giving worship of the Blessed Sacrament within the pale. Moreover, it is the seed and the cause of our own future happy resurrection. So it is the link between our Lord's Resurrection and our own. It is the efficacious and omnipotent reproduction of His in ours. As in the Ascension the weight of His Body was gone and He rose upward through the air to His befitting height and glory; so now He is without weight in the hands of His priests, and were it not for the inexpressible burden of deep dread upon their hearts, chilling the blood and piercing the flesh sensibly with darts of acute fear, they could bear Him round the Church in long procession, and feel no weight and no fatigue. Thus it is that the Blessed Sacrament represents the seven chief mysteries of our dearest Lord, the Incarnation, the Nativity, the Circumcision, the Transfiguration, the Passion, the Resurrection, and the Ascension, while it is, moreover, in an especially real sense the descent of the Holy Spirit also, whose marvelous illapse, to use the word of the ancient fathers, overshadows the altar and the sacrifice.

But the Blessed Sacrament does more than live all the lives of Jesus, and represent all His mysteries; it also combines all His characteristics. In the inspired records of the New Testament a distinctly human character is perceptible in our Blessed Lord, which we can compare with other characters, and give it a name, and imitate its spirit, and of which we can have quite an intelligible and familiar idea. It is an immense condescension on His part, and is not either to be mentioned or contemplated, except with extreme reverence and a continual recollection of His Divinity. It is more the case with Him than with our Blessed Lady. It is difficult to form a conception of her personal character. She is all suffused with His magnificence. She is so clothed with the sun, that much of herself is invisible. She is partially eclipsed by the excess of her own glory. This

character is indeed one of the differences between herself and Him, as I have observed elsewhere.

Now let us venture for a while to look at the King of Saints, as if He were a saint Himself. He will indulge us in all liberties which we take in order to love Him more. He had an extraordinary love of silence. His words, as tradition tells us, were few and rare. He was collected in His Blessed Vision of God. He passed amid earthly things, as if He floated over their service rather than mingled in their crowds, or vouchsafed to sympathize with their interests. All detached men are silent men. Thus, we are told that a more than monastic silence reigned in the holy house of Nazareth, with Jesus, Mary and Joseph; and indeed the contrary supposition would have in it something unworthy and repulsive. Then, again, with this love of silence was the congenial love of hiddenness, which we have already seen to be a mysterious characteristic of God himself. He was hidden everywhere; hidden when He was in secret, and almost more wonderfully hidden when in public, with the gaze and criticism of men full upon Him. But His silence was not taciturnity, nor His hiddenness sullen or unaffectionate. Hence there was about Him a sweetness such as no saint ever had before or since. Nothing tired Him. He was never surprised. Rudeness did not unsettle Him. Injustice kindled no human heat in His heart. Importunity never wearied Him. Unseasonableness never provoked Him. In look and word, in gesture, smile and tear, He was above all the saintly sweetness which our rough natures can conceive. Out of this came His patience, which was absolutely godlike. What is the life of Job to the mysteries of Holy Week? Indeed, patience, whether in the womb, or in the eighteen years, or in the crowded endurance of His last triduo, seems to have been the way by which He accomplished all His great things. His delay of four thousand years before He came was but a type of prophecy of all that was hereafter. But what shall we say of His humility? The Eternal Word was so enamored of that virtue that it was the lowliness of Mary which merited to hasten the time of the Incarnation and drew Him down from heaven. With

what surpassing beauty of humility would He not then adorn His own Sacred Humility? And as His humility was just the virtue which He would have us to imitate in Him, so was it the virtue which shed over Him His preternatural attractiveness. No matter how austere pure His doctrine, or how lofty the holiness He required, sinners were attracted to Him in spite of themselves, and the chains of sin and the world fell off from their souls in the light of His sad yet unrebuking eye. Never was attractiveness like His. It was inexplicable, as the charm of beauty is, or the magnetism of personal influence. Perhaps the secret of it was, not only in the mysterious atmosphere of the Hypostatic Union, but in the heroism of His unselfishness. The apostle sums up the whole of His life in that one emphatic phrase, 'He pleased not Himself'; just as the whole perhaps of our half century of life would be faithfully abridged in the saying, For all these years we have done our best to please ourselves. Such were the seven elements of our Lord's human character. He might have been gay, cheerful, quick, fluent, active, playful, commanding and foremost; and have been by His pre-eminent sanctity the King of Saints. But he chose to be silent, hidden, sweet, patient, humble, attractive, and unselfish.

And by what other words can we characterize the sweet life of the Blessed Sacrament? So near us, so always with us, so full of love toward us, so many widowed, orphaned, tempted, tried, weary, sin-worn, and broken hearts pouring their griefs into His ear, and yet He speaks not; though He knows one word would make a heaven in the most aching heart, and be a spell of peace and power such as the world did not give and cannot take away. He is called down from heaven and He comes when He is called. But He comes in silence, obeys in silence, is broken in silence, remains in silence, and in silence is consumed. Nay, even in miraculous manifestations, He has spoken many times by pictures, images and crucifixes; but hardly ever, or very rarely has the voice been heard from the Host, and when it is, it is not His own voice that we hear. So deeply does He love His characteristic silence, that we can think of

nothing more silent than the blessed Sacrament. Neither do we know of anything more hidden. It is the very deepest of His hiding places. His Divinity was hidden in Judea; His Humanity also is hidden in the tabernacle. The method of His sacramental life itself is hidden, and the doctrine of it hidden, and even the very truth of it hidden from multitudes of men. He was not so hidden at Nazareth, as He is in this secrecy of His predilection. In the days of His Three-and-Thirty years He was sweetness itself to all who came near Him. The darker were the poor penitent's sins, the more sweet was the welcome and the mercy of his Redeemer. Yet, where or when was He so sweet as He is now in His Sacrament of love? Sweetness is the very word which theology sets apart to express the effect of that mystery on the soul; and we look for it so naturally in communion that we are disappointed when our own unworthiness has hindered its delightful plentitude. If we picture to ourselves our Lord abiding week after week in the dishonorable tabernacle of some lonely unfrequented Church, or in the rude hands of some lonely heretical multitude, we shall see that the patience of the Garden, the praetorium, and the way of the Cross, has so charmed the Heart of Jesus Glorified that He has contrived to make it part of this new artifice of love, His Sacramental life. As to His humility, He has united in the Blessed Sacrament all His preceding humiliations, with circumstances of abasement peculiar to itself, and in themselves so tremendous that they have sometimes been a stumbling-block to the proud intellect of man. Yet, notwithstanding all His silence and hiddenness, He is so attractive in the Blessed Sacrament, that it is difficult to account for it upon any natural principles. Nothing draws the faithful to churches, feasts, functions, and services, so surely as this most venerable Sacrament. He said while He was on earth, referring to His Crucifixion, "When I am lifted up, I will draw all men unto Me." This is especially true of Him now in the Blessed Sacrament when He is raised on His throne for Exposition or Benediction. And think of Him in His life of glory, worshiped in celestial amazement by the hierarchies of spirits and souls, and then think

of Him in the little pyx, why He is there, and how, and under what laws of mysterious abjection, and what must the Blessed Sacrament seem but the very crown of all His inexhaustible unselfishness? In a word, the character of the Blessed Sacrament, as the Blessed Sacrament, is precisely the same with the character of the Teacher of Judea and the Sufferer of Jerusalem,—silent, hidden, sweet, patient, humble, attractive, and unselfish.

But the Blessed Sacrament not only combines the characteristics of our Blessed Lord; it also excellently and pre-eminently fulfils His various works within us and without us. We have to declare war against the visible world, its pomps, pageants, pleasures, vanities, and its spirit, which is the negation of the Gospel; and it is by the Blessed Sacrament that we are victorious in this war. We have to fight against the invisible world of demoniacal power; and it is by the strong Bread of the Eucharist that we are conquerors. We have to do battle with the intense corruption and prolific miseries of self; and it is the same mystery which in that conflict also is our all in all. We have to live a life of supernatural love; and in the Blessed Sacrament is the fountain from which the waters of continual gladness can alone be drawn to feed that love. Our Blessed Lord crowns in us the grace of all His other Sacraments by the overwhelming and inclusive grace of this. He has to feed in us the various appetites of the spiritual life; and here is the manna which has all the tastes according as the soul may desire. He sows in our bodies the seeds of a glorious resurrection; and His seedtime is communion. Thus it is by the most holy Eucharist that He co-operates with us or of His bounty blesses us in these seven great works, which are set before our souls, and have to be accomplished in the Christian life.

But the grand aim and object of His love of us is our union with Him and His with us; and here is almost the specialty, the distinctive grace of the Blessed Sacrament. There are four sorts of union, in the wide sense of the term, which we possess with Him independently of the Blessed Sacrament. We are united to Him by essence, by presence, and by power, as our omnipresent Creator; and by ordinary

grace as our Incarnate Redeemer. But there are five other unions of a closer and more intimate character which are effected by the Blessed Sacrament. There is first of all a closer union between His Divinity and ourselves in the Blessed Sacrament, than one which exists in virtue of the divine immensity. We receive His Divinity concomitantly with His Flesh and Blood in the Holy Communion; and both our bodies and our souls are filled with inexplicable benedictions because of the mystical contact. Secondly, we have a personal union with Him, as the Eternal Word, as the Son rather than the Father or the Holy Ghost, by which we receive wonderful graces, and augmentation of grace, even when the species are gone; thus Cornelius a Lapide says, As food, when it is digested, still leaves in the body its nutritive virtue, so the species of the Eucharist leave their virtue of nourishing unto eternal life, and they leave it after a certain fashion with the deity of Christ, which remains with grace. Thirdly, there is the sacramental union of His Body, His Flesh and Blood, with us, which is the direct union effected by the Sacrament in its own right. Fourthly, there is the union of His Soul with ours, as if It stretched itself over ours, as the prophet stretched himself over the dead child, with marvelous vivifying power. Of this "union of the redoubled Soul of Christ," Schram thus speaks: "Another way in which Christ permanently unites Himself with us in the Holy Eucharist, independently of His union with us by His Divinity, and by His Person, is by His most holy Soul; for when the species are corrupted, and so the Body and Blood have passed away, there is retained a certain replication of the Soul of Christ, by which He permanently and after a most special manner unites Himself to perfect souls, and in their measure to the rest of the just; His Soul conjoined to the Word being as it were an immediate instrument of a union more intimate than that effected by the Divinity alone: as Cardinal Cienfuegos teaches in his *Vita Abscondita*, and Cardinal Belluga in his preliminary judgment of that work." Fifthly, there is a personal presence, accompanied with a great augmentation of grace, which is as it were the odor and impression

of His Flesh, Blood and Soul after the species have departed. Questions of mystical theology are foreign to the present treatise; so we must be content with thus barely naming these five unions, though each of them are magnificent and beautiful abysses of redeeming grace.

Some have believed that so dear to Jesus is the union between Himself and the sacramental species that He will preserve it to all eternity. They say that when the last Host is consecrated, after the persecution of Antichrist is over, it will be borne to heaven by a procession of jubilant angels, and will be preserved without corruption, to serve as an eternal monument of the eminent love which Jesus bore His Church. There is much to be said in the way of fitness both for and against this idea; but as lying beyond the province of theology proper, I leave it, as the authors cited leave it, in the uncertainty of a devout opinion.

But let us look nearer home; what an abyss it is to look into—the occupations of Jesus in our own selves, so long as the species abide! Beatific Vision is actually within us, to angels and saints. The magnificence of His glory is in our flesh and blood and bone and living soul. He is working there as God. He is working there as man; strange works, and like no other works. He, busy, as it were, is engrossed; we are often heedless and distracted. Whether His efficacy be physical, or moral, or both combined, it is equally wonderful, equally gracious, equally transcendental. O of what wonders are not we the theatre by the love of Jesus! We are lost in God. We are heavens on earth already, we, even we, who miserably know ourselves to be what we really are. Let us collect ourselves within our own souls, and hushing every noise of earthly care and worldly wish, let us refresh ourselves with the odor of Jesus haply still within us, and worship Him in the silent interior temple from which He has but just withdrawn, and where the fragrance of His incense is clinging still to the flesh-built walls. Would that He might hasten the hour when He will dwell within us with an eternal dwelling, the hour when we shall have Him as we never have Him now, have Him so as never to lose Him more!

SECTION V.

THE BLESSED SACRAMENT ALL FOR MEN.

The more we realize the grandeurs of the Blessed Sacrament, the more amazing do they seem, simply as an excess of love to us on the part of our Blessed Lord. It is the characteristic of this devotion that we never become altogether familiarized to it. So long as we are devout at all it grows upon us like an inexhaustible mystery, like the Beatific Vision itself. For He whom we are loving, and who so unspeakably loves us is the Eternal Word, the Second Person of the Most Holy Trinity. Indeed the Blessed Sacrament is the Second Person of the adorable Trinity, in His Human Nature, arrayed in the sacramental veils. When we worship the Three Divine Persons co-equal, co-eternal and con-substantial, we cannot but have a peculiar feeling towards the Son. I do not say a greater love or a more fervent devotion: the idea would at once shock and pain us; but a peculiar feeling, which it is not easy to define. The Eternal Son is the Word of the Father, the expression of His knowledge of Himself, He is uncreated Wisdom, and from Him, together with the Father, the Holy Ghost proceeds. Thus He seems to have, as the Word, a peculiar connection with creatures. Creation is on a finite scale what He is as a living, infinite and co-eternal Person, the expression of the Divine Perfections.

Moreover, He has been especially for men from the very beginning. He was the Person who was decreed to assume our nature from all eternity. All the Three Persons chose it, blessed be Their infinite condescension! All Three elected Him to assume it. But He alone, the Second Person, did actually assume it. Out of His predestination come Mary, creation, the Church and the glories of heaven. He knew us eternally, chose us eternally, loved us eternally, and from all eternity vouchsafed to desire the moment when He should take our nature upon Himself. The foresight of sin only determined Him to do it in a more loving and pathetic way. Hence it is that while we know by faith that

whatsoever God works outside Himself, the same is the work of the whole Trinity, we nevertheless have a peculiar feeling with regard to the Sacred Person, the Eternal Son; for while we distinguish Him in the inaccessible majesty of His co-equal Godhead, we nevertheless remember even then that He is Jesus and that Jesus is He.

Thus He was all for men even before He was actually man. If we take Him at any moment of His sojourn upon earth, He was all for us, and all of Him was for us, and He was our all. This expresses the whole Gospel. He was on earth in a state of suffering and humiliation; and this was on our account. It was a change upon the original decree. Because more was needed now than that the Creator in glory, joy and radiant majesty should assume a created nature, more was given. There were a passible flesh, the life of ignominy, the mysteries of Gethsemane and the horrors of Calvary. His immaculate Mother was what He prized most on earth, and in the very moment of His deepest sufferings, in the very hour of His awful dereliction, He gave her away to us, to be our Mother as well as His. The glory of His Father was, as it were, His ruling passion; but that glory was in reality our salvation. He made it His own interest, and His Father's, that He should save souls in the most easy, prodigal and abundant manner, and that He should multiply beyond all counting the numbers of the redeemed. It was His love of His Father, and His Father's love of Him, and the Holy Spirit's jubilee in Him, to increase in all ways, short of taking from us our free will, the innumerable crowds of us who should be saved and glorified. Everything was turned to us, and made our interest, and treated as our cause. Nay, while He was on earth, He had an irresistible leaning towards sinners. He seemed to gravitate to them as if a predilection for them was the genius of His Human Nature; and He did not care to hide it, but freely and quietly let men take scandal at it as they pleased to the detriment of their own souls. If there was anything on earth low and despised, He was attracted to it. What repels other hearts, from its miserable abjection or uninteresting vileness, drew Him like a lodestone.

However deep it was, or however dark the depth, He sank to it swiftly and naturally as the stone sinks to the bottom of the lake. And all that He did of this description was meanwhile sowing the seeds of countless generations of large-hearted, soul-saving saints and generous, unjealous, wide-spirited religious orders. For He was God, and dwelt always in the calm possession of His conscious omniscience. So that all that He was always doing was meant foreseeingly for the example of us all; even to the divine wastefulness with which He scattered His Precious Blood on all sides, till His heart had not another drop to give.

But it might seem that Jesus on earth was naturally all for us; for to that end He vouchsafed to come, and for that end remained on earth His appointed time to teach, to do and to suffer. The Thirty-Three Years are an historical fact, and, like other facts in history, come and go, pass and are complete, and have only to be looked back upon. Yet if we look at Jesus Ascended He is as much all for us, as when He was on earth. His Human Nature He retains in His perfection and in the truth of its Humanity to all eternity. This we might have expected. What He once assumed, He was not likely to relinquish. But there are many tokens of His enduring affection which we should not have ventured to anticipate. By a mystery of the most touching love He has retained His Five principal Wounds in token of his still being all for us. These wounds, as theologians tell us, are His perpetual sacerdotal intercession. Their silent eloquence is forever speaking to the Father on man's behalf. They glow like radiant suns, as the hymns of the Church speak, and all heaven is filled with the beauty of their mild effulgence. On His mediatorial throne in heaven now He is the living fountain of all grace more universally, more abundantly, more potently, than ever He was on earth. The Church is filled to overflowing with fringes of His garments of all shapes and sizes and kinds, through which virtue is ever passing out of Him into us. There is not a benediction of the Church, whether it light on salt, water, candle, palm, ashes, vestment, sacred vessels, images or any other matter, but it is full of Jesus and has its

own peculiar grace, and is destined to its own beneficent end. The Church is the multiplication of Jesus, the omnipresence of Jesus, the energy of Jesus. It is all Jesus. The Church exists not but in Him and for Him. To use the apostle's word, it is His body, and so Himself. Earth has no privilege equal to that of being a member of His Church; and they dishonor both it and Him who extenuate the dismal horrors of that outer darkness in which souls lie that are aliens from the Church. The greatness of our privilege, and, therefore, of the glory of the Sacraments, is necessarily diminished by anything that makes less of the unutterable miseries, and most appalling difficulties of salvation outside the Church. This is the reason why the saints have ever been so strong in the instincts of their sanctity, as to the wide, weltering, almost hopeless deluge which covers the ruined earth outside the ark. Harsh, to unintelligent, uncharitable kindness intolerably harsh, as are the judgments of stern theology, the saints, as a matter of fact which I have already noticed, have even felt and spoken more strongly and more peremptorily than the theologians. The more dear to the soul the full light and sacramental life of Jesus, the more utter the darkness, the more dismal the death, of those who are without that light and life, in their fulness and their sacramentality. The eternal possession of Mary's Immaculate Heart, together with all the intelligences of the countless angels, would not suffice to make one adequate act of thanksgiving for the single comprehensive mercy of being Catholics, and of acknowledging St. Peter's paternal supremacy. It was Jesus Ascended from whom we received this royal grace.

Let us look at the occupations of Jesus Ascended. If He exalts and assumes His Mother, it is for our sake, as well as His own or hers. How little He lets us think of Mary's unrivalled vision and enjoyment of the Most High, and how much He leads us to think of her as the Mother of Mercy, engaged and engrossed, as it would seem, exclusively for us! What effect the affairs of earth are taking on the employments of the whole of heaven! Angels are ministering spirits sent to minister to the heirs of heaven,

or offering the prayers of the elect to the Supreme Majesty in their golden thuribles. The souls of the saints are all occupied in their magnificent function of intercession. Into whatever part of heaven we look the blessed are being busied about our interests; for such is the sweet will of the ascended Jesus. But most of all for us is the very presence of His Sacred Humanity in heaven, worshipping and delighting the Holy Trinity in our name and for our exiled race. Nowhere can angelic nature, singly or combined, make one transient adequate act of worship of God, no act strictly worthy of Him and co-extensive with His dignity. But the human race is doing so all day and night in the Person of the Incarnate Word. God sees us as it were through the medium of His Sacred Humanity, so that everything is tinged and softened by it, and as if it were that Humanity itself; and thus the poor, fallen earth is even more beautiful to His complacent eye than when it lay before Him, young and sinless, and He blessed it for its beauty. Truly Jesus Ascended is all for us.

Nor less all for us is Jesus returned again to us in the Blessed Sacrament. What a mystery is this, looking at it merely as a return, without adverting to its own intrinsic mysteriousness. When He rose, dear Saviour of mankind! He lingered upon earth, as though He was loath to leave it. Who can think of those Forty Days without a hot heart or delightful tears? Then, when He had ascended and placed His Human Nature on the exalted throne due to its eminent merits, His eye was cast downward on His Church, on Stephen before the Council, or Paul on the greensward by Damascus, or wherever else necessity or sorrow drew His loving look. He vouchsafed to seem as if He hankered after earth. Surrounded as He was by spotless sanctity, human and angelic, He still leaned towards the sinful and the low. The angels themselves had caught the spirit of His Sacred Heart. They came to rejoice more over one sinner that did penance than over ninety and nine that needed no penance. Could there be a condescension of a lower depth than this? It is as if He resolved, I am speaking humanly, for He knew no change nor were His appoint-

ments the expression of a mutable will, nor His plans the caprice of affection or the taking advantage of an occasion—it is as if He resolved to make by means of His Incarnation another disclosure of the divine perfections more wonderful than the Incarnation itself had been, and that this disclosure was the Blessed Sacrament. It appears as if He could not part with Bethlehem and Egypt, Nazareth and Jerusalem, Gennesareth and Bethany, Gethsemane and Calvary, as if He could not forego one mystery of the Three-and-Thirty-Years, and therefore by means of His Human Nature and through His omnipotence, He would combine and renew them all; and this combination and this renewal were the Blessed Sacrament. It is as if He would have all worship and love and all faith and all religion collected and thrown into one mystery, and that single mystery should be His own pre-eminent Self; and this concentration of Himself, Body, Blood, Soul and Divinity, Babe and Man, glorious and ignominious, on earth and in heaven, Sacrifice and Sacrament, should be the Adorable Host of the altars of the Church.

The magnificence of heaven becomes at once, not a home, but an exile. It cannot help Him to this consummate mystery. It gives Him no occasion; it opens to Him no abyss; it cannot tempt Him with the exquisite bait of manifold humiliation. He turns from it with a look as if it had played Him false and disappointed Him. But earth can promise all He asks, and keep its promise with prodigal abundance. Vast and seemingly interminable as were the depths of its misery and nothingness which He had already filled, fresh abysses of unfathomable nothingness yawned before Him, and wooed Him down into themselves as the deep of Mary's loveliness had wooed Him to earth before. It made earth seem at once a paradise and a home, and He took glad possession, He the Incarnate Word, of its lowest depths, with the sublime abjection of the Blessed Sacrament.

This is a very human way of putting it; and while it is not literally true itself, it places in its only true light the love of Jesus for us in the Blessed Sacrament. Now He is here,

all the world over, in tens of thousands of places, beautifying the world in the sight of God, and winning for it countless unthought-of blessings. Not in heaven only, but now on earth, and multiplied a million times, He worships the Holy Trinity for us, and a million times worships worthily. His vicinity is an inexpressible support to us in our exile; and while the awful and mysterious way in which He renews His Sacrifice for us in the mass is our daily life and our daily salvation, He allows Himself to be kept for our comfort in worshipping Him; and more especially for the sick and dying; and He goes to them, as He will one day come to us, if St. Barbara be true to her clients, and let us not die without viaticum, like a Father to His timid little ones who so dreadfully fear to cross the dark gulf to Him. He comes and carries us over in His arms Himself. And where is the gain of the Blessed Sacrament to Him? Or if He did not condescend to count our little love His great gain, the gain would all be ours, not His. What a Saviour! What a Sacrament! What a God!

If the Blessed Sacrament is Jesus all for us, is it not the most legitimate of conclusions that we should be all for Him? We should be all for Jesus, if Jesus is our all. And what does this mean? Surely, among other things, that the Blessed Sacrament should be to us just the single overpowering fact of the world. Our hands hold Him; our words make Him; our tongue rests Him; our body compasses Him; our soul feels Him; our flesh feeds upon Him, Him, the Infinite, the Incomprehensible, the Immense, the Eternal. Must not all life be looked at in this light, just as the whole Church lies in this light and has no other? What more attentive, what more reverent, what more familiar, what more timid, what more happy, than the worship of the Blessed Sacrament, and the peculiar practice of the presence of God which it is to all of us! Our whole being from year's end to year's end resolves itself into one double duty, one while praise, and another while reparation, to this Most Holy Sacrament. And what else will the grand ceremony of our entrance into eternity be but simply the unveiling of the Blessed Sacrament.

I never see the Blessed Sacrament without being reminded of the last judgment of the world. Its very merciful stillness is a continual admonition to me of that resonant pomp and burning majesty. When I hold it in my hands, I can only feel that it is my Judge that I am holding: and this seems to quicken my love rather than restrain it; and communion is the sweeter for being always in viaticum. He comes at my mass as He came to the Annunciation, from heaven, without passing through intermediate space, swifter than lightning, yet so tranquilly. I sink on my knees and worship, as Mary's ecstasy relaxed and she genuflected to the new-born Babe. And the stillness is so still that I hear therein the clear trumpets of the far-off doom. How different will be the sensible pomp of that magnificent advent! with what ceremonious care theology gathers it all from Scripture! A celestial fire will come forth from heaven, like a gorgeous tempest, as the precursor of the Judge, a type of the fiery spirit of Elias and the Baptist, which will involve the reprobate and occupy the place where they are. They will wait there in the fire, the glorious, the jubilant, the vindictive fire. Then will come forth the luminous Cross, the sign of the Son of man in the heavens, beautiful and majestic, borne by angels as a standard, and visible as the rallying point of the brave saints all through the judgment. Next will follow the masses of clouds, to which Scripture so constantly alludes, and to which summer sunsets are the ravishing preludes, supernatural clouds which He lights up and beautifies by His effulgence. They throw His elect into an ecstasy of joy and terrify the reprobate; for they look like a triumphal car, though He needs them not to lean upon. Meanwhile, clear as the voice of one we love, the wailing blasts of the arch-angelic trumpets, go round the earth, and compass its uttermost ends, compelling the cold graves and the deep sea to give up their dead. His holy angels, all of them, without exception, will be there, not one left in heaven. They will assume lucid bodies, as theologians say, for all in that great pomp is to be sensible, as it was at the Ascension, on which mystery, as the angels themselves said, the second advent should be mod-

elled. Heaven, deserted heaven, will have again the Divine Solitude which reigned there before Creation was. Then in His beauty and His majesty, in the old glory of His Ascension, the Judge Himself will come, with His Mother and His apostolic assessors. Who shall describe His coming? He is borne somehow, as Suarez says, by the choir of Thrones, those beings of overwhelming restful strength and loveliness, resplendent and inexplicable. And here we revert again to the Blessed Sacrament. For it was these very Thrones, as Boudon tells us, whom Surin saw always around the Host at mass, those very Thrones, in whose society Angela of Foligno saw Jesus in the Eucharist, and their numbers, said she, were innumerable, thus, by their office connecting the present Sacrifice with the future Doom. His love has contrived to anticipate His second Advent. He has found out a way of being with us, even when He is far from us. To what marvelous artifices has not His Human Nature helped Him! For it is by that nature that He is both Host and Judge. There is not one of us who will not see that pageant of the doom, and play a part therein. And where is He now, on whose beaming Countenance, and flashing Eye, and glowing clouds, and gleaming thrones, all eyes of all men will be turned, all in wonder, some in ecstatic joy and rapturous love, some in scowling hate and crouching fear? Where is He now? Let us be still, and let the mass go on. This is He, whom presently I must lift from the corporal, and in extreme fear make strangely free with Him, the Church constraining me, and the sweetness of His own command. He is the Judge. O for the next genuflection, to throw into it a yet intenser act of faith and love!

The silence of the Blessed Sacrament seems ever to be saying, Jesus has nothing to think of but you! And the angels say, O happy you! And heaven envies us, and earth rejoices to bear the race of the sons of men. But our own soul! O perverse thing, how little it knows its own happiness! Could any misery be conceived more dreadful than that God should cease to think of us for one moment? We should drop back into nothingness. Or that He should

cease to love us? It would be hell. Yet look at Him in this mystery. He puts forth all His omnipotence to hinder our forgetting Him. He exhausts His infinite wisdom to prevent our hearts growing cold towards Him. He comes into our streets, lies upon our altars, causes bells to ring, and thuribles to smoke, so that at every turn we should come across Him. And yet! we who are good, as we call it, who believe, who love, who aim at high things, who wish one day to sit among the seraphim—how little do we think of Him, how much less do we speak of Him, though we speak so much, how almost less than nothing do we do for Him! Ah, Lord! Blessed Sacrament! one thing Thou hast left undone. Thou hast let our frost be stronger than Thy fire; and if it had not been so, there need have been no heaven, for earth would have been already more than heaven; for we should have had all Thy glory, and with Thy glory Thy sweet humiliations, too.

SECTION VI

THE MAGNET OF SOULS

It naturally follows from all that has been said that the Blessed Sacrament is the magnet of souls. There is a mutual attraction between Jesus and the souls of men. Mary drew Him down from heaven. Our nature attracted Him rather than the nature of angels. Our misery caused Him to stoop to our lowness. Even our sins had a sort of attraction for the abundance of His mercy and the predilection of His grace. Our repentance wins Him to us. Our love makes earth a paradise to Him; and our souls lure Him as gold lures the miser, with irresistible fascination. This is the attraction on our side. On the other hand, He draws us to Himself by grace, by example, by power, by lovingness, by beauty, by pardon, and, above all, by the Blessed Sacrament. Every one who has had anything to do with ministering to souls has seen the power which Jesus has. Talent is not needed. Eloquence is comparatively unattractive. Learning is often beside the mark. Controversy simply repels. But the simple preaching of Jesus Christ

and Him Crucified, will collect a congregation, fill a Church, crowd the confessionals, furnish the altar rail and solemnize a feast, when nothing else will do so. There is not a power on earth to be compared to the simple and unadorned preaching of the Gospel. Sermons on Jesus, and affectionate expositions of His mysteries, will make men perform their ordinary actions and relative duties more perfectly than direct instructions on those very things. All the attraction of the Church is in Jesus, and His chief attraction is the Blessed Sacrament.

The Blessed Sacrament is the property of the souls of men. It belongs to them in a way and with an intimacy which the spirits of the angels cannot share. Nevertheless there is a great connection between the angels and the Blessed Sacrament. It is the especial mystery of that Human Nature in which Jesus is Head of the angels. It is one of the mysteries they adore, and humbly desire to look into. They admire it with a special admiration, and follow it all over the world, in the priest's hands, on the throne, in the tabernacle, round the Church, on its obscure visits to the sick, as if they were attracted by it, which they are. It is called angel's food, and the bread of angels; and although they cannot enjoy the proper sacramental union with the Flesh of our dearest Lord, they doubtless feed on it in their intelligences by a kind of mighty spiritual communion. Nevertheless it is still Human Nature's boon, a favor derived from the eternal choice and preference of our nature, and it is the magnet of human souls. This must always remain true, though there are doubtless many mysterious connections between the Holy Eucharist and the angelic kingdom, of which we are at present wholly ignorant.

It is said that St. Michael revealed to St. Eutropius, the Hermit, that he had been chosen to be the guardian angel of the Blessed Sacrament; and that it had been entrusted to his charge ever since Holy Thursday; and there are also on record several revelations of his to various saints concerning the worship of the Blessed Sacrament. Some have supposed him to be the angel of the mass referred to in the

canon; and he is spoken of at the beginning of mass in the Confiteor, again at the second incensing at the High Mass; and also in the offertory of masses of Requiem. Many saints and servants of God have had peculiar devotion to the angel mentioned in the canon of the Mass without deciding on his name or individuality. Each of the seven angels who stand before the Throne are said to have one of the Sacraments committed specially to their custody. The Eucharist is assigned to St. Michael, Baptism to St. Gabriel, Confirmation to St. Uriel, Penance to St. Jehudiel, Extreme Unction to St. Raphael, Order to St. Sealtiel and Matrimony to St. Barachiel. It is, of course, extremely difficult to estimate at their proper value such pious beliefs. There is mostly something divine in them, but, as usual, clouded with uncertainty.

There seems also a strong inclination among the saints to connect the choir of Thrones in some especial manner with the Blessed Sacrament. When St. Mary Magdalene of Pazzi goes through the nine choirs to obtain some special grace from each, she says she has recourse to the Thrones to put her into the arms of the Incarnate Word, especially in his sacramental union with His espoused souls. Angela of Foligno, after her visions, calls the Thrones the "Society" of the Blessed Sacrament. So also Boudon in his life of Surin mentions the continual visions of the Thrones which he had in connection with the Mass.

As to the relations between Mary and the Blessed Sacrament, it is impossible to speak of them worthily, and difficult to speak at all. There are two sources from which we learn them, theology and private revelations. We should be out of harmony with the Church if we lightly esteemed these revelations to the saints, especially those which enjoy the countenance of ecclesiastical approval in any of its various degrees. But my object in this treatise has been to follow theology rather than these revelations, and, where I have referred to them at all, I have left them in their own uncertainty. No one can appreciate more highly than I do the devotional beauty and the spiritual value of much that these revelations have been commissioned to tell us. Yet upon

the whole, and especially on this subject of the Blessed Sacrament, they are not only less satisfactory than theology, but also less interesting.

There are some theologians who maintain that the Blessed Sacrament was instituted for the sake of our Blessed Lady, principally for her, and more for her than for all the rest of mankind put together. Indeed, this seems to follow from the principles most approved and in commonest usage in speaking of her honor. It is said by most writers that all that Jesus did for us He did for her in a more eminent and excellent way, as when He redeemed her by prevention in the Immaculate Conception. He is said to have loved her more than all else together, and the Blessed Sacrament is the crowning act of His love; and from these two premises the conclusion easily follows that the Holy Eucharist was principally instituted for her, and that in the same sense in which we are indebted to her for the Incarnation, we are also indebted to her for the Blessed Sacrament. The analogies between the Incarnation and the Eucharist, or rather the concentration of the mysteries of the one in the other, makes this doctrine easy of acceptance, in the sense which those who teach it intend to convey.

There are theologians, again, who teach that what our Lord took from Mary at His Incarnation, formed of her purest blood, was never allowed to undergo any change; but that while all else that grew upon Him afterwards might have been subject to natural laws (which surely we may venture to doubt), what He took originally from her remained, was crucified, buried, and rose again, and hence is actually in the Blessed Sacrament, which, as they further teach, receives a certain peculiar excellence and prerogative from the presence of this original matter of the Incarnation. This will explain the words of St. Ignatius, who says that our Lady showed him in the Blessed Sacrament what had been formed from her. His expressions are very remarkable. "As I was conversing with the Holy Spirit before Mass with the same tears and devotion, it seemed to me that I felt and saw a bright effulgence of the color of flame, very strange. As I was preparing for the altar, and after I had

put on the vestments and was celebrating, there was great inward commotion, with intense weeping and sobbing, and frequent loss of speech. Then I felt and saw our Lady exercising her favorable influence with the Father, so that in the canon of the Mass and in the consecration, I could see and feel nothing except her who is, so to speak, a party to this so great grace, and the gate of it; and I had a spiritual perception of her showing me in the act of consecration the existence of her own flesh in the Flesh of her Son (that is, the formation from her substance) with so intimate an intelligence that it cannot be described."

This must not, however, be confounded with an error on this subject on which an attempt was once made to found a false devotion. Father Zephyrinus de Someire, a Franciscan, published a book on the Worship of the Mother of God in the Blessed Sacrament, in which he asserted that part of her flesh and part of her blood were in the Host in their own species; so that we have not only in the Blessed Sacrament her blood turned into the flesh and blood of Christ at the Incarnation, but her very own uncommuted flesh and blood. Christopher de Vega, in his *Theologia Mariana*, puts forward the same views, and is attacked by Theophilus Raynaud in his *Marian Dypticks*. Guido, the Carmelite, in his *Summa of Heresies*, charges the Greeks with the same error. He says they believe that the remnants of consecrated Bread are the relics of the Blessed Virgin, which he proves to be manifest heresy. Benedict XIV., in his work on the Canonization of Saints, treats of this false devotion, and shows how it is contrary to the principles of the faith; and he thus concludes, "Therefore it is only lawful to affirm that there is in the Sacrament the Flesh of Christ assumed from Mary, as St. Ambrose is quoted in the canon, *Omina De Consecrat. Distinct. 2.* 'This is My Flesh for the life of the world, and, as I may more wonderfully say, manifestly no other Flesh than what was born of Mary, and suffered on the Cross, and rose from the Tomb, I say, this is the very same.'" Thus the opinion quoted in the preceding paragraph is perfectly accordant with sound theology and the principles of the faith.

According to some revelations of the saints our Blessed Lady was either present at the Institution of the Blessed Sacrament, or was at least communicated with by our Lord. Novatus, on the contrary, thinks this improbable. His reasons, however, are extremely weak; and as there are nothing but probabilities in the matter either way, they seem, in a theological point of view, to incline towards that side of revelations, independently of the weight of the revelations, as such, however great or small that may chance to be. According to these visions, our Blessed Lady received communion on the Thursday night, and the species was preserved in her uncorrupted all through Good Friday, and until her next Communion. Indeed there are some theologians who assert that all through the remaining fifteen years of her life, the sacramental species invariably remained in her incorrupt, so that she was a perpetual living tabernacle of her Son, as she had been for the nine months before His birth; and, as I have already mentioned, the erudite Waldo believed that the last Host consecrated on earth would be preserved to all eternity in her transparent Heart in heaven. It is very commonly said that our Blessed Lady combined in herself, besides her own special prerogatives, all the marvelous gifts of the saints, of whom she is the queen; and thus there would be no difficulty in conceding to her what some of those saints have enjoyed, the incorruption of the sacramental species from communion to communion. In the life of Benigne Gojos, the Visitandine of Turin, we read as follows: "In her latter years the abundance of her tears obliged our humble Benigne to leave the choir as soon as possible and retire to her cell. There she abandoned herself to the transports of love in which she was as it were liquefied. Her arms were in the shape of a cross; she was upright, and as it were, suspended in the air, ever and anon making a genuflection as if she were adoring. There it was that God often renewed in her the impression of His Holy Passion; and what is still more admirable, the miraculous duration of the species of the most Holy Sacrament. This favor was at first accorded to

her only for an hour ; but it was afterwards prolonged from one communion to another."

If our Blessed Lady did thus preserve within herself the sacramental species during Good Friday, then must she have been the theatre of those wonders, already touched upon, and which have no parallel save in the mystery of the Annunciation, and the life of our Saviour in the womb. Nay, they are even more wonderful. Our Lord dwelt within her in passible flesh, even as He had done at the Incarnation. He as it were brought back again and reposed in her Immaculate Heart what had been formed from the blood of that heart itself. He brought it back unchanged, no longer hers, but His, or rather more hers than ever, because it now was His. There He lay hid through all that long night in the covert of His chosen sanctuary. There, as well as amid the olive trees, He wrestled through His three hours of mental agony. All the interior pains, all the anguish of soul, all that was not outward bodily suffering or the outrage of external circumstances, He went through within His mother ; and at last as His precious blood distilled in mysterious sweat upon the ground, so did that Blood which was in the Host within her by concomitance retire by the secret miracle of the sacramental life. Through the five trials and the seven journeys of the night and morning, He was in her, without blows, or sound, or violence, or stripes, or spittle, or thorns, or wounds, for such things could not touch His Sacramental Body ; but His Heart went through every phase of that successive agony, draining to the dregs every species of inward shame and horror, anguish and wounded sensibility, humiliation and crucifixion of soul, which can afflict a human heart, miraculously strengthened to endure what else would many times of its sole self have caused immediate death. He spoke not the seven words within her ; but within her in the plentitude of their heavenly graciousness were the beautiful interior dispositions out of which those words were uttered. Still mysteriously all through the day the Blood ebbed from the Adorable Host, so that it ever preserved its truthfulness as being our dearest Lord

Himself in the actual state in which He is. The moment of the loud cry came; but in Mary's heart He broke not the breathless stillness of the Sacrament. The soul sank into the ground at the foot of the Cross, and went to dazzle limbus with its brightness, leaving the body on earth equally with itself united to the Divinity. So that moment also He died in Mary, and the Soul that was with the Body in the Blessed Sacrament by the concomitance was separated from it. O wonderful fitness! He that began to live in Mary, also died in Mary. Where body and soul had been joined, there also were they severed. And what remained in her? United to the Divinity, just the amount of His debt to her, His flesh alone! And here was a new marvel of the Incarnation; for never has the body been for one instant before without the soul. Moreover, if the species remained within her always incorrupt from one communion to another, so must the Body and the Soul have reunited in her by a silent and secret Resurrection. What wonder then that when He ascended, and a cloud received Him out of the sight of men, the apostles should turn with awe and love and docile dependence to their queen, as they walked back to the holy city? for not only was she like to Jesus, and the likeness broke out and bloomed on every feature the more signally now that He was gone, but also He Himself was within her, having truly left behind in her all that He had taken into heaven, and was at that moment exposing to the triumphant worship of angelic choirs.

If it be true that our Lady was communicated on Holy Thursday, and if it be true that the species remained incorrupt in her from communion to communion, and I own that both the theological and, so to call them, historical probabilities incline me so to believe, then, on no less an authority than that of St. Thomas, theology and the true doctrine of the holy Eucharist require us to believe that Mary was the scene of these new marvels of the Incarnation. Were ever those words of Solomon more true of the Incarnate Word than in the Blessed Sacrament in Mary? I was delighted every day, playing before Him at all times, playing in the world; and my delights were to be with the

children of men! It is remarkable also as an illustration of the changes in the Host as our Lord's own state changed, that in relating the seven consolations she received in the Blessed Sacrament, Angela of Foligno mentions that when she was following the mass of a wicked friar, she saw our Lord in the Host, first dolorous, bloody, and fastened to the Cross, and afterwards dead upon the Cross. Reguera in his *Praxis of Mystical Theology*, says it is conformable to right reason to suppose that at least to some chosen few among the saints, our Lord would grant the miraculous duration of the species.

Our Lady is also said by some theologians, as well as in sundry revelations, to have lived almost exclusively on the Blessed Sacrament, or at least for long times together; and that it drove away from her all sickness and infirmity. Suarez thinks it more probable that our Lord only ate when it was necessary either to conceal His miraculous abstinence or to prove the truth and reality of His Human Nature. Certainly many of the saints have lived for years on the Blessed Sacrament only, and therefore it is likely that our dear Lady had this grace also. The driving away of sickness is another matter. But is it necessary to suppose this as a medicinal gift, or anything more than an honor and a grace? Was it needful in order to drive sickness away from her sinless body, which had compassed God? Was not her gift of original justice of itself sufficient for this? Let us rather put aside this uncongenial supposition of Novatus, and suppose that if our Lady received this grace, she received it as a pure gift of love, and as befitting the dignity of the queen of saints, who should be herself a participator in the gifts of her subjects. Gorres says, "With the saints the Eucharist has often taken the place of bodily nourishment. Ordinary nourishment produces an intimate union between a man's body and external nature. In like manner the Eucharist also, introducing us into a superior region, unites the recipients with God, and makes them participate in His life. In ordinary food, he who eats is superior to what is eaten, and therefore assimilates the aliments he takes, and communicates his own



JESUS FOUND—BY TISSOT.

nature to them. But in the Eucharist the aliment is more powerful than the eater. It is no longer the food which is assimilated. It is on the contrary the food which assimilates the man to itself, and introduces him into a higher sphere. It produces then in some cases, as it were, a complete change of the whole life. The supernatural life absorbs after a fashion the natural life, and man, instead of living on the produce of earth, lives henceforth on grace and heaven. Food which was heretofore delicious to him, now excites in him nothing but disgust, and the stomach refuses either to receive or to retain it." He then cites various examples, which will serve to illustrate this gift, which we suppose our Blessed Lady to have received.

Nicholas de Flue, after he had embraced the solitary life, lived only on the Holy Eucharist. The rumor of this miracle soon spread through the canton of Underwald, and at first no one believed it. Many imagine that in past ages all news of this kind were received with an easy credulity, which they attribute to the ignorance of the times. But this is a great mistake. In all times the first feeling about such things has been doubt, and a demand for the requisite evidence of the facts. Thus in 1225 Hugh, the bishop of Lincoln, learned that there was a nun at Leicester who had taken no food for seven years, but lived only on the Eucharist, which she received every Sunday. At first he disbelieved it altogether. He then appointed fifteen persons to act as spies upon her for fifteen days, without allowing her ever to be out of their sight. But during the whole time she preserved her usual health and strength, although without food and he was thus convinced of the truth of the assertion.

The inhabitants of Underwald did the same thing with Nicholas de Flue. For a month they surrounded his hut, and made sure that he had never eaten food. Nevertheless, the bishop of Constance was still not satisfied, and sent his suffragan bishop to live with the solitary. This bishop, astonished at the strength and vigor of Nicholas after so long an abstinence, asked him what virtue he preferred before all others. Nicholas replied, obedience; whereupon

the bishop bade him eat some bread. He obeyed; but he had scarcely swallowed the first mouthful, when violent vomiting ensued. The bishop of Constance was still incredulous, in spite of the testimony of his suffragan, and determined to be an eye-witness himself. He went therefore to Nicholas, and asked him how he could live without eating. The saint replied that when he assisted at mass or received holy communion, he felt a strength and sweetness which satisfied him and did instead of food. More than once he confessed to his intimate friends that meditation alone sometimes produced these results, in such a way that when he was contemplating the Passion of our Saviour, he used as it were to receive the breath of the dying Jesus into his breast, which seemed to penetrate and fortify the whole inner man.

So it was with St. Catherine of Siena. From her childhood, till she was fifteen, she took nothing but a little red wine mixed with water, and a small piece of food. After that age she confined herself to water, herbs and bread. At the age of twenty she left off bread, and then all external food, without her health being the least affected by it. The only consequence was a much more ardent desire of frequent communion. This divine food, while it kindled the more intensely the flames of her love, rendered her life of exile from her Beloved all the more sorrowful; so that whenever she communicated she was overwhelmed with sadness. Nevertheless, she received at the same time unspeakable consolations, which took away from her not only the desire but even the ability to swallow food; and when she tried to eat anything, she suffered dreadful pains, and was violently sick. This extraordinary phenomena naturally attracted the attention of her relations and friends. They spoke to her confessors, who, not knowing what to think, several times ordered her to eat something; but each time the attempt nearly cost her her life. Time after time she sat down to the table with the rest and forced herself to eat, but she had scarcely taken the food into her mouth when she was obliged to reject it with torments so horrible that they bred compassion in all who beheld her. After many

attempts they left her in peace, and she then took nothing but plain water. In the presence of others she attributed this to her sins; but every time she received the holy communion, it imparted to her an incredible strength. Often the mere sight of the Host, or of a priest who had said mass that morning, produced in her the same effect. More than once when she was fainting from exhaustion, her strength would come back suddenly, and she would perform without the least fatigue works of charity of the most painful description.

St. Rose of Lima is another instance of the same grace. When she went to communion she appeared like an angel; so that the priest was stupified. If any one asked her what effects the Blessed Sacrament produced in her, she stammered and said she had no words to express them, but that she seemed to pass entirely into God, and was inundated with such joy that nothing in common life could be compared to it. This divine nourishment satisfied and strengthened her to such a degree that when she returned from church, her step was firm and agile, whereas when she went to church she was often obliged to stop to take breath, so exhausted was she by fasting, watching, and other mortifications. Her relations at once perceived the effects of the Blessed Sacrament upon her; for as soon as she came home, she went into her room, and remained there till night. In the evening when they asked her to eat something, she replied that she was so full she could not eat anything. Once she passed eight days without eating anything; and whenever the Blessed Sacrament was exposed for the Forty Hours adoration, she passed the whole of that time on her knees in adoration.

When the Blessed Lidwine was asked where her blood came from, seeing she never ate anything, she replied, Whence comes the sap in the spring, seeing the winter has dried and killed it? And she added that she gained more strength in one good meditation than others in the most nutritious food. St. Angela of Foligno lived for twelve years on no other food than the Holy Eucharist. So it was with St. Colombo of Rieti, Domenica del Paradiso, who ate

no other food in Lent, and the holy bishop St. Modoc, who spent forty days with no food but the Blessed Sacrament, and then appeared more robust than ever. At Norfolk there was a devout maiden, popularly called Jane the Meatless, because she had lived on the Blessed Sacrament alone for fifteen years. Sister Louisa of the Resurrection, a Spanish nun, lived for many years on the Holy Eucharist. The same was the case with St. Colette, Helena Encelmina, the abbots Ebrulph and Fantinus, Peter of Alcantara, and several who are mentioned in the lives of the Fathers of the desert. We may therefore well believe of their Queen, what has been so far from uncommon with the Saints.

There is a tradition that mass was said, at which our Lady communicated, every morning during the Forty Days of our Lord's Risen Life; and we are also told that at the close of her life she communicated in Viaticum, though hers was no dark gulf which she had to cross in order to regain our Lord in a blissful eternity. Of course, no creature ever approached so nearly to making a strictly worthy communion as the Immaculate Mother of God. Yet, of necessity she fell short. Even a million years of her stainless and heroic sanctity would be an inadequate preparation to ensure a reception of the Blessed Sacrament, altogether and strictly worthy of the gift to be received. It was for her mainly that it was instituted. To her it gave gifts and graces such as it imparted to no other. She had in many more ways to do with the Blessed Sacrament than all the rest of creatures. Yet there has been only one communion literally worthy, our Lord's Communion of Himself. The Blessed Sacrament worships the Holy Trinity worthily for us all day and night; it has had but one act of worship worthy of itself, and that was when He, whose own Self it is, received it with joy unutterable back into Himself.

Having spoken of the angels and the Blessed Sacrament, and our Lady and the Blessed Sacrament, we come naturally to speak of the relations between the saints and the Blessed Sacrament. We have in some measure anticipated this, but there is still much to say. Indeed, if we look at the saints collectively it will seem as if their interior life was mainly

the worship of the Blessed Sacrament, while their external apostolic labors or works of mercy drew their motives, their strength, their perseverance, and their heroicity, from the same burning source of Incarnate Love. All classes of the elect have gathered round the Blessed Sacrament to worship It in their measure and degree. The inventions of their devotion have been numberless. A whole book would not contain them. The city of Rome, the pontiff and the populace alike, has always put itself at the head of this devotion. Peter's City is eminently the City of the Blessed Sacrament. Visions, voices, prodigies, and miraculous Hosts, are ever occurring in the higher spheres of catholic sanctity, and feed there the mystical life of contemplation on which all the active strength of the Church depends.

But there is between the saints and the Blessed Sacrament a kind of double attraction, or if we may venture to use in these days a word which the usage of some great mystical theologians has consecrated, a sort of double magnetism. The Blessed Sacrament attracts the saints in certain wonderful ways; while on the other hand, the saints have sometimes the power to attract the Blessed Sacrament. If the sense of sight, says Gorres, can perceive sins concealed in the folds of the human heart, it is not astonishing that it should distinguish what is holy even behind the veil which hides it. This marvelous faculty of the saints is principally applied to the Blessed Sacrament. It is because of this that we read so often in the lives of the saints that our Lord has appeared to them in such or such a form, and most often in the guise of an infant. Something of this kind happened in the time of St. Louis of France, who refused to go into the chapel to see it, because he said miracles were not needed by those who already believed. Our Lord appeared as a child to St. Ida three times successively, and each time greater than before, and she was deluged with joy for forty days. St. Veronica of Binasco, saw Him with her bodily eyes, all environed with angels. She saw at the same time, above the chalice, something which shone with a marvelous brightness, but she could not distinguish what it was. Vaulem, the Cistercian, saw in the Host the Infant

Jesus holding in His hands a crown of gold adorned with precious stones. He was whiter than snow, His countenance serene, and His eyes sparkling. When Peter of Toulouse was holding the Host over the chalice at mass, the Infant Jesus appeared to Him in marvelous beauty. Frightened at the brightness, he shut his eyes; but the vision still continued. He turned his head aside; but he still saw our Lord, sometimes on his hand, sometimes on his arm, whichever way he turned. The same thing happened to him almost every day for three or four months. A parish priest at Moncada, in the kingdom of Valentia, was tormented by doubts about the validity of his ordination. One Christmas day, while he was saying mass, a little girl four years and a half old saw a Babe in his hands, instead of the Host, at the elevation. He bade her watch the next day, and the same thing occurred. Not content with that, he took with him to the altar three altar breads, consecrated two of them, communicated with one of them, and then showed the other two to the child. She at once perceived the same vision in the consecrated Host, but not in the other.

Similar things are related of St. Angela of Foligno, St. Hugh of Cluni, St. Ignatius, St. Lidwine, Domenica del Paradiso, and many others. Our Lord often appeared in the Blessed Sacrament to St. Catherine of Siena, and under different forms. But she almost always saw angels holding a veil of gold, the symbol of the mystery, and in the midst a Host with the semblance of an infant. Sometimes she saw the angels and saints adoring our Lord on the altar. Sometimes He appeared to her all on fire; and then she saw herself, the priest and our Lord, in the midst of flames. Sometimes a light shot from the altar and illuminated the whole Church. Another time when the priest was dividing the Host, she saw how the entire Body of our Lord was under each part. Our Lord did not always appear to her of the same age.

Mary of Oignies often saw at the elevation our Lord under the form of an infant surrounded by angels. When the priest communicated, she saw our Lord descend into

his soul and fill it with marvelous brightness. If he communicated unworthily, she saw our Lord indignantly leave his soul unenlightened and obscure. Even when she was in her cell, persons could see by the extraordinary changes manifest in her, that she felt our Lord's presence on the altar. She sometimes saw Him under the form of a lamb or a dove. He showed Himself to her on all His feasts under a form analogous to the mystery commemorated. At Christmas she saw Him as an infant on His Mother's lap, and at Candlemass in the arms of Simeon. One Candlemass He lighted her candle for her when it had gone out. In Passion-tide she saw Him on the Cross; but this was rare, as it excited her feelings too keenly. In the same way when Extreme Unction was administered to any one, she saw Him spread Himself through their limbs like a light. She often prayed for a priest of her acquaintance; in gratitude for which he said mass for her. When he had finished, she said, this mass was for me. The priest in much astonishment asked how she knew it. She replied, I saw a dove descend on your head at the altar, and extend its wings towards me; and I understood it to be the Holy Ghost bringing the fruits of the mass. Ordinarily speaking, when mass was said by a holy priest, she saw the angels all bright with joy.

Sometimes our Lord is visible to all present. Cantipratensis relates that in the Church of St. Amat at Douay in Flanders, a priest, having let a Host fall, went down on his knees in dreadful consternation to take it up. Meanwhile he saw it lift itself from the ground and lay itself on the purificatory. He immediately called the canons, who beheld a beautiful infant lying on the cloth. The people pressed around to see the miracle and were all witnesses of it. Cantipratensis, having heard of this, came to Douay, and as he knew the dean of the Church, he prayed him to let him see the miracle. The dean opened the tabernacle, and the crowd approaching cried out, Ah, look, look at our Lord: I see Him. Cantipratensis saw nothing but a Host; and yet he was not conscious of any secret sin which hindered him from seeing what others saw. But all at once

his eyes were opened, and he beheld the countenance of our Lord, of mature age, and the size of life. He had a crown of thorns upon His head and two drops of blood trickled down His brow. He prostrated himself immediately and burst into tears. When he rose again, he saw neither blood nor crown, but only the figure of a man turned to the right, so that the right eye was hardly visible. He was beautiful and radiant; His forehead high, His nose long and straight, His eyes downcast, His hair floating over His shoulders, His beard long, His cheeks thin, and His head bent. During this time others saw Him under different forms; some fastened to the cross; others as the sovereign judge of the living and the dead; but most as an infant. Such is the narrative of a man perfectly worthy of belief as an eye-witness, however uncritical as an historian, relating with the greatest detail what he saw with his own eyes. Many other facts of a similar nature are related in credible histories, especially instances of the species of wine appearing as blood and the species of bread as flesh.

But it is not only by sight that the Blessed Sacrament attracts the saints. Some have the gift of feeling our Lord's sacramental presence by a sort of spiritual perception; and that even at great distances. Ida of Louvain felt our Lord's presence at consecration, at the moment when He descended on the altar. When a server once by mistake gave the priest water instead of wine, so that there was no consecration, St. Colette perceived it, although at a considerable distance. Juliana, the Cistercian, when her friend Eva came to visit her, often perceived that the Blessed Sacrament was being taken out of the church of St. Martin after the divine office, though it was at a great distance, and she used to be overwhelmed with sadness each time. The Franciscans of Villonda one day invited a holy Carmelite of the name of Casset to visit them, and in order to try him, they took the Blessed Sacrament out of the tabernacle in which it was usually kept, and placed it elsewhere. They put no light before it, but left the lamp burning as usual before the customary altar. Casset, entering the church first as was his custom, and seeing his companion genuflect before the High

Altar, said to him, "The Body of our Lord is not there, but in yonder place where there is no lamp; for the friars who are now hidden behind the grating in front of the high altar, have taken the Blessed Sacrament away in order to try us." St. Francis Borgia had the same gift; and when he entered a church he went straight to the place where the Blessed Sacrament was, even when no outward sign betokened its reservation there. Jane the Meatless, the Norfolk maiden, could distinguish a consecrated Host amid numbers that were unconsecrated. Gerson mentions a man who could detect the Blessed Sacrament by the sense of smell.

On the other hand, the mystical attraction seems sometimes to reside in the saints themselves, and it is rather they who attract the Blessed Sacrament than the Blessed Sacrament them. Thus Veronica of Binasco often attracted the Blessed Sacrament to herself through the air from the altar. One day St. Theresa was lifted up from the ground in an ecstasy at the moment of communion, and the priest could not reach her to give her the Host. Suddenly he saw it escape from his fingers and lay itself on the tongue of the saint. The same thing happened to Elizabeth of Jesus, whose confessor by way of mortification had forbidden her to go to communion. While the priest was communicating the other sisters, he saw a Host fly from his hand into the mouth of Elizabeth. The Blessed Raymond of Capua relates that once when he had just returned from a journey, St. Catherine of Sienna expressed an intense desire to go to communion. As he was very tired, he wished not to go to the altar just yet; but yielding at length to the importunity of the saint, he said mass. When he came to give her communion, he saw her face all radiant as an angel's; whereupon he said inwardly to the Blessed Sacrament, Go, Lord! and find your betrothed! and instantly the Host he was about to take up flew to Catherine. He also said that he had heard persons of both sexes, whose word he could trust, say that they had often seen the Blessed Sacrament fly into her mouth as she was approaching the altar to communicate. A priest remarked more than once in giving communion to St. Hippolytus, that the Host

escaped from His hands, attracted by the saint as the load-stone attracts iron: and that when this happened his face which had been shining became suddenly as white as snow. Simon of Alne going one day to communion, the Host he was about to receive fell to the ground. The priest was about to take it up, when Simon begged him to wait a moment till he had asked God whether it was his sins which had caused it to fall. That instant the Host rose from the ground and flew into his mouth.

Rader in his *Bavaria Sacra* tells the following story of the princess Margaret and her chaplain. While he was giving her communion, he saw her face, which was ordinarily pale, shining with excessive brightness. He was seized with fear; and when his panic had subsided, he could not find the Host which he was about to give her. Believing it had fallen from his hands in his fright, he made a scrupulous search for it. But it had flown into Margaret's mouth simultaneously with the wonderful light which had appeared on her face. This attraction sometimes operates from a great distance. Veronica Giuliani often wished to receive communion; and it not infrequently happened that she placed herself at the window, and when the priest at the altar divided the Host, a particle would fly away into her mouth, and then she would fall into an ecstasy. The sisters often saw her in this state without knowing the cause. This method of communion lasted nearly all her life, at least when the mass was said by the priest Thaddeo, who never observed the missing particle. The same happened to Ida of Louvain, whose intense desire to communicate, attracted a particle of the Host at the priest's communion, and she knew that she was communicated, rather by taste and feeling than by sight. On one occasion the Host was brought her by a dove.

Our Lord or the angels and saints, have often performed the functions of the priest. But one of the most remarkable and authentic instances of this attracting of the Blessed Sacrament by the saints is to be found in the deathbed of S. Juliana Falconieri; and although it is so well known I will extract it from her life. On one account she was inconsol-

able, and this was, that being in the habit of refreshing herself several times in the week with the Eucharistic Food, it was not granted her in the last moments of her life, on account of her continual nausea, to receive Jesus in His Divine Sacrament. Her confessor, and those who surrounded her bed, comforted her, and told her to remember the dereliction of which the same Divine Jesus complained on the Cross, entreating her to acquiesce in the Divine Will, and to offer these same desires to our Lord, by which she might in part satisfy her mind, as she could do no more. The saint being tranquilized by their words, and having received with signs of humility and resignation the Sacrament of Extreme Unction, turned, as it is related, to the other side of her little bed; and overcoming with great delight the torments of her agony, she began to entertain herself in sweet colloquies with her guardian angel, begging his assistance; and to call to mind the sorrows of our Blessed Lady, in memory of which she wore the habit of the Servites; remembering also the precious and happy death of the Blessed Alessio, her uncle: and she was visited at this last hour by angels in the form of white doves, and by Jesus Himself under the appearance of a very beautiful infant, who crowned her with a charming odoriferous garland of flowers of paradise; and entertaining herself a little in this last thought, she again broke out into sighs and sobs, grieving that she could not at least satisfy her eyes, since nothing more was allowed her, with the sight of Jesus in His Adorable Sacrament. She was afflicted, and earnestly begged to see Him, saying that death would be very bitter to her, if the Sacred Host were not first brought near her bed.

This wish of the saint appeared good to Father Giacomo, director of the nuns, and to others, and wishing to give her this last spiritual consolation, they caused the Sacred Host to be brought into her presence, in looking at which, all on fire with a most ardent love, she several times tried to leap from her bed and to prostrate herself before it, but to her great sorrow her weakness did not allow it. But at last she gained sufficient strength, for what cannot an ardent

love effect? to succeed in throwing herself out of bed, and stretching herself on the floor in the form of a cross, humbly adoring her God. At that moment her pallid countenance emaciated by her long and painful sickness, recovered its color and beauty, so that her face seemed like that of an angel, and on it was expressed that intense desire which she had to feed upon this Heavenly Bread, not being allowed to partake of it. But as it is the property of love not to be satisfied till it attains the full possession of the beloved object, she began to think of all the means by which she might at least gratify herself by giving Him a most humble kiss. But the priest would not allow it. She begged him therefore to place the Sacred Particle on her breast for a short time, that her heart might receive some refreshment from its vicinity to Jesus, with whom it earnestly desired to unite itself.

Her tears, and the affecting manner in which she asked this favor, and above all things, the knowledge of her many virtues, and of the love which inflamed her, induced the good priest to grant her petition; and having washed her breast, she caused a veil to be placed upon it, and over that the corporal on which the priest placed the Sacred Host. Scarcely had he placed it on the chaste bosom of the loving virgin, than languishing with love and collecting the small remains of her strength to speak, she exclaimed O my sweet Jesus! and in saying this she sweetly and quietly expired. But in drawing her last breath, the Most Sacred Host disappeared from her breast, and entered into it, leaving a mark on her bosom like the crucifix of an altar-bread. So that as Jesus under the veil of the Host had comforted her in her passage, He also accompanied her to heaven.

One more instance from Gorres shall complete my chain of examples. In consequence of the great pain she was suffering, St. Catherine of Sienna on one occasion asked her confessor to delay his mass a little, as she had to communicate at it. But she was not able to go to the church as soon as she expected, and when she got there it was so late that her companions advised her not to go to communion; for they knew that she always had three or four

hours ecstasy afterwards, and the time for shutting the church would arrive before she had come to herself. The saint was half persuaded, and Raymond began his mass. As she was kneeling at the other end of the church, he did not perceive that she was present. But when he wished to break the Host into two pieces previous to detaching the Particle to put into the chalice the Host broke into three, not two pieces, one of the three not larger than a bean. This last particle leaped into the air above the chalice; and he did not see it fall, but supposed that the whiteness of the corporal hindered his perceiving it; and so he continued his mass. After communion he carefully looked for it; but with all his pains he could not find it, and so was obliged to conclude his mass. When all had retired, he examined with great attention the corporal, the altar, and the ground near the altar; but nothing was to be found. He was so miserable that he confided his grief to Father Christopher, the prior, and they determined to interrogate the saint. They went therefore to her house, but found she had gone to the church long since; and there, in truth, they found her on her knees in an ecstasy. When she came to herself, Raymond told her what had happened. She smiled and said, Have you looked thoroughly? He replied that he had, Why then, said the Saint, do you disquiet yourself so much? Raymond, at once suspecting what had happened, said, My Mother, you have taken the Particle of my Host. My Father, she rejoined, do not accuse me. It is not I but Another who has done this. I tell you you will never find the Particle. Raymond insisted on knowing how it had happened; and Catherine replied, My Father, be not sad. It was our Lord who took pity on me and brought me the Particle Himself, and with His own hand communicated me. Rejoice then with me; for you have suffered no loss, and I have had a great gift, for which I would fain spend all this day in praising and thanking God.

There is still another double attraction of the Blessed Sacrament, on which a few words should be said. As the saints are connected with the Blessed Sacrament in all these wonderful ways, which are extraordinary gifts and graces,

and exceptions to the daily customs of our most patient Lord in His mystery of love, so He has deputed a whole caste of men who would be officially at once the guardians and the masters of His Body. If the Holy Eucharist was instituted for Mary, so the priesthood was created for the Holy Eucharist. Our whole life as priests resolves itself into duties and ceremonies with regard to it. To that end we are deputed. We are taken out of the world and set apart. The mark of Jesus Christ is put upon us, and the spirit of the world, and the ways of the world, and the allowable things even of the world, are to us what they are not to others. We have to enter the Holy of Holies daily, in one way or another. We have to handle God, and to be ready at all moments to wait upon and carry about and administer the infinite substantial purity of the Most High. An invisible character has been sculptured upon our soul by the chisel of the Holy Ghost, that we may be the property of the Blessed Sacrament forever. Our hands have been anointed to touch Jesus. Even He Himself in the holy oil of Extreme Unction shrinks from the spot where that other greater Unction went before. There is not a nun on the Quirinal who is so much or truly a Sacramentine as we priests are, all of us. None of the mystical wonders of the saints are to be compared to ours. They attract Him from the tabernacle; we from heaven. He raises Himself from the corporal and lays Himself upon their tongues; we lift Him up, and break Him into three pieces, and He remains unbroken, and He loves us for what we dare to do. We bid Him go to the garrets of dying sinners, and He obeys. We lay Him on the tongues of dreadful, polluted, but secret sinners, and He makes no sign of His repugnance. What are the marvels of the saints to these? The Fraction of the Host is more than all of them collectively; and then there is still left the wonder of wonders, the Consecration.

O what are we, and what should we be? Mary drew the Eternal Word down from heaven once, while we draw Him daily. She bore Him in her arms till He grew beyond it; but with us His sacred infancy is prolonged throughout our lives. Can we look into our Mother's face and tell her we

are in this way greater than she, and then not think of the holiness our dread office requires? To Jesus Himself we are Mary, and Joseph, and the apostles, and the evangelists, and if His dear Sacrament require it, the company of martyrs also; while to the people we are as Jesus Himself. With us priests, self-preservation is but the second law of our nature; the preservation of the Blessed Sacrament is our first. O how happy would the slow martyrdom of our unworldly lives be, did we but strive after sacerdotal holiness! If we attract the Blessed Sacrament even so far off as the throne of God in heaven, ought we not to feel His corresponding attraction in our hearts? The attraction of the Holy Eucharist is our vocation, our ecclesiastical spirit, our sanctity, our joy. The fires of hell cannot burn the characters out of our souls. The splendors of heaven will but light it up with more excessive beauty. Mary there is our first devotion; Joseph is our second; our fathers the apostles are our third; and who can discern, for the blood of self-sacrifice makes them both alike, between the spirit of the martyrs and the spirit of ecclesiastics? O in what a close union with Mary ought we not to live, to lean upon her power, to imbibe her dispositions, to learn how to minister to Jesus, to handle Him gently, and to worship Him with whole and undivided hearts! St. Ignatius says he saw nothing but Mary all through the canon: how shall we say mass without her? When we hear the Blessed Sacrament about from the tabernacle to His throne, from the altar to the altar-rail, from the Church to the sick, and above all in that overwhelming privilege, a procession, shall we not reel and totter if Joseph be not at our side the while? Mary has abandoned her Babe to us with a reality of which the favors of S. Cajetan and others into whose arms she gave Him were but merest figures; for it was not Himself they held as He really is. That is the solitary grandeur of the Blessed Sacrament. When S. Angela of Foligno assisted at the mass of an unworthy priest, at the Fraction of the Host she heard a low voice of murmuring, piercing sweetness thus complain: "Alas! how they break Me and make the Blood flow from My limbs!" Ah, my Fathers and Masters, my

Brothers in this intolerable grace! do we not, each of us, know in his own secret soul at least one priest, and that there can be but one, who, if he had his due, could never break the Host without having his own heart broken also by the unutterable sweetness of that plaintive cry?

SECTION VII

THE LIFE OF THE CHURCH

If the Blessed Sacrament is the greatest work of God, the most perfect picture of Him, and the most complete representation of Jesus, it must needs follow that it is the very life of the Church, being not only the gift of Jesus, but the very living Jesus Himself. This is true, whether we look at the Blessed Sacrament in our relation to it, or in its relation to us; in other words, whether we look at it as a devotion or as a power; and it is twofold as a devotion, and twofold as a power, in that it is both Sacrifice and Sacrament.

Devotion to the Blessed Sacrament is the queen of all devotions. It is the central devotion of the Church. All others gather round it, and group themselves there as satellites; for others celebrate his mysteries; this is Himself. It is the universal devotion. No one can be without it in order to be a Christian. How can a man be a Christian who does not worship the living Presence of Christ? It is the devotion of all lands, of all ages, of all classes. National character makes no impression on it. It is not concerned with geography, or blood, or the influence of government. It suits no one rank, or trade, or profession, or sex, or individual temperament more than another. How can it, for it is the worship of God turned into a devotion by the addition of the sacramental veils? It is, moreover, our daily devotion. All times are its own. As a sacrifice, it is the daily expiation, and as a sacrament, the daily bread of the faithful. It is the cause and the object of many religious orders, whose whole lives and energies it simply engrosses to itself. There is incessant adoration of it ever going on in the Church; there are many cities where the Blessed Sacrament is only taken down in one Church when it is put



THE YOUNG CARPENTER—BY TISSOT.

up in another, and night and day the inhabitants watch and pray before it. In many convents, through the silent night, gentle Victims of reparation weep and worship before the lonely tabernacle. In many countries pious seculars, men and women, are banded in associations to take hours of adoration in succession, wherever they may be. Here and at the antipodes, if we count both sides of the earth at once, through the four-and-twenty hours there is uninterrupted mass. And what with preparation for mass and communion, and what with thanksgiving, if we could see the whole world at any given hour, we should see multitudes deeply absorbed in the Blessed Sacrament. Nor less wonderful is its power over private life. It is at all hours making all men happier, because it is hindering sin, sweetening bitterness, calming angry tempers, soothing sorrows and engendering countless works of mercy. Social life, with marriage and its domestic institutions, is always feeling its hallowing influence; and it is ever multiplying peace in the political world between governments and the governed. It can even attract heretics by a kind of spell, and in gentle but erring hearts it silently preaches itself, sweetly constraining more souls into Peter's fold than the close reasonings of the controversialist or the greater influence of the hot words of a true preacher of Jesus Crucified. Its alliance with the deep spiritual life of interior souls is unbroken, and is continually leading to the heights of self-renunciation and the wonders of supernatural prayers. The ordinary world, the moral, social, political, literary, devotional, ecclesiastical and mystical worlds—the Blessed Sacrament is brooding over them all with fertile, pacific and creative power throughout the mighty centuries. O silent whirlpool of divinest love! how calmly and strongly art Thou ever drawing Thy creatures within the bosom and the inner circles of Thy gracious influence! O swiftly and surely and compassionately draw us down into the depths of everlasting love, down to the very Vision of the most dear and glorious Trinity! Thy name is Jesus; for Thou shalt save Thy people from their sins.

But the Blessed Sacrament is not only the devotional life

of the Church ; it is also in itself a lifegiving power. Indeed it seems to embrace the whole Church and make itself coextensive with all the wants of redeemed but exiled humanity ; and it does this in a sevenfold manner, by Mass, by Communion, by Benediction, by the Tabernacle, by Exposition, by Viaticum and by Procession. These are the seven principal mysteries of our Sacramental God ; and each of them has a spirit of its own and a way of its own, making it as discernible from the rest, as one mystery of the Thirty-Three Years is different from another. A whole treatise would be required to do justice to this single branch of my subject ; but no room is now left for more than a mention of these seven mysteries.

First and foremost is the Adorable Sacrifice of the Mass, where God Himself is both Victim and Priest and the Majesty to whom it is offered. It is a true expiatory sacrifice for the living and the dead, not a shadow of the Sacrifice of the Cross, but the very self-same, renewed and continued in unbloody mysteries. In itself it is infinite, and is only limited by our own fervor and devotion. If we look at the creation of God, we shall find it owing to God four infinite debts, not one tithe of any one of which could it ever pay. It owes God infinite praise, because of His boundless perfections, infinite expiation because of its innumerable sins, infinite thanksgiving because of His immeasurable mercies, and infinite petition because of its endless necessities. Not the Immaculate Heart of Mary with the wide realms of angelic sanctity, all multiplied a thousand-fold, could pay any one of these infinite obligations. But the Sacrifice of the Mass pays them all ten thousand times a day, and each single time supereminently and superabundantly. Through it come all the graces earth receives. We have never had a grace which did not come to us through the Mass. Numberless temporal calamities are averted by it daily all over the world. From it is continually rising up to the Majesty of the Most Holy Trinity a perpetual incense of adoration, intercession, thanksgiving, satisfaction and supplication, itself in man's imperfect words equal in worth to the worth of the uncreated God. Multiplying words will not enable

us to say more. Everything, as St. Thomas shows, which is either said or done at mass is a celestial mystery; and like all other things in the world, it has its own angel, whose powerful name and surpassing glory are not revealed, but who bears the oblation to the throne above. The Sacrifice, as it proceeds, exhibits the History of our Saviour's Passion, sets forth the resurrection of the redeemed soul, and pictures the fate and fortunes of the Mystical Body of Christ. In a word, the earth lives and moves and has its being in the Sacrifice of the Mass. There is no good on earth, of which it is not the sufficient cause. There is no stay put to the ravages of hell, but through the Mass. There is no alleviation in Purgatory which is not distilled like balm from its abundant chalice. There is no increment of heavenly glory, but through the Sacrifice, and no new inmate of heaven whom the Mass has not landed in his secure immortal rest.

Communion is the second sacramental mystery. Theologians truly say that the greatest action of worship which a creature on earth can pay to His Creator is to receive Him as his food in this tremendous mystery. When, therefore, we reflect that Communion is to the whole spiritual world among men what food is to the natural world, we shall perceive the way in which it is at all hours acting with divine force and in innumerable holy manifestations upon the whole race of man. If we take up a long and minute life of a saint, it sometimes almost scares us to see how much went to complete his sanctity. What seas of temptations he went through! What armies of difficulties! What cruel derelictions, what weary labors, what fearful mortifications, what long years, what diversified trials! And it seems as if he could have been spared none of them if he was to be the saint he was. Yet one single Communion contains grace enough of its own self to make us saints, if our fervor would only drink deep enough of its inexhaustible fountains. The mercy of God, which called us out of nothing and gifted us with free-will, has thereby caused us to run the risk, and the possible sight of His blessed Self makes it a risk a good man likes to run, of being lost eternally. This risk involves

also long perseverance in cares, pains, woes, labors, dissatisfactions and disappointments. Yet it would have been a huge privilege, a boon worthy of God, to have been allowed to run this risk for the chance of once receiving Holy Communion. Were we to collect into one all the human actions that have ever been done in the world, with all that was noble, generous, heroic, gentle, affectionate about them, and place them by the side of the act which a man performs in receiving Communion, they would seem less than nothing, a shadow of a shadow. It is brighter than all glories, deeper than all sciences and more royal than all magnificences. But what are all these ways of measuring the dignity of Communion but like the leaves of the forests and the sands of the sea which we play with when we try to make a little child understand eternity, and which in truth we ourselves understand as little as he?

Neither, amid higher or more spiritual thoughts, must we forget to meditate with holy fear on the temporal judgments by which God avenges the profane reception of the Blessed Sacrament. The Holy Ghost bade St. Paul reveal to the Church that because of sacrilegious Communion many of the faithful are visited with sickness, and some even with temporal death. It is as if the interpositions of the divine indignation, which in days of old protected the Ark of the Lord, gathered now around the adorable Sacrament. Durandus, in his *Rationale*, tells that for many years in Rome there were so many sudden deaths about Easter that the public attention was drawn to it, especially as there seemed no reason in the ordinary course of things why the average should be so greatly exceeded always at the occurrence of that moveable feast. At length the pope received some light by which he was led to infer that this annual visitation of sudden deaths was in consequence of the number of sacrilegious Communion made by those who were fulfilling the Easter precept. In consequence of this he added the following verse to the paschal hymn:

Quaesumus auctor omnium,
In hoc Paschali gaudio,
Ab omni mortis impetu
Tuum defende populum;

which since the correction of the hymns has stood thus :

Ut sis perenne mentibus
Paschale, Jesu, gaudium,
A morte dira criminum
Vitae renatos libera.

Benediction is as it were the evening sacrifice, as it is when noon is past that it is most usually given. It is as if the sense and instinct of Catholic devotion would fain fill the afternoon with the Blessed Sacrament, as Mass fills the morning, as if it could not wait from morning to morning without some manifestation or use of the Sacramental Jesus, or at least without Him could not keep His own feasts, or those of His Mother, the angels, or the saints. Moreover, as if to correspond to this affectionate craving in the multitude of believers, the Church seems with the more facility and abundance to allow the various worships of the Blessed Sacrament, in proportion as the wickedness, heresy and ignorance of the world outrage and blaspheme the mystery of love. St. Philip once beheld our Lord in the Host at Exposition giving benediction to the kneeling crowd, as if it were the natural attitude and customary occupation of His goodness in the Blessed Sacrament. It would be difficult to find words to express the greatness of the reality of the graces which our dear Lord imparts to us at Benediction. They fall not only on the cares and sorrows, the troubles and temptations, the faults and unworthinesses, which we venture to spread before Him at the moment; but they light also on all the weak points of our soul of which we ourselves are ignorant, and on our present circumstances the danger of which we are unable to perceive, and on the evil spirits around us, making them stupid and nerveless, and on our dear Guardian Angel, rewarding him for his charitable toils, and enlightening and invigorating him in his blessed office. We must remember also that the grace of Benediction is not only in the faith and love which it excites in our souls, great as is that boon, but that it comes from Him, solid, powerful and substantial, purifying and creative, because it participates in the reality of the Blessed Sacrament itself. Everything which has to do with this

mystery enters behind the veils into this awful reality, and thus has a characteristic life, which is like nothing else in our devotions. In this reality lies the attraction of the Blessed Sacrament.

This is not the place to enter upon the practices which holy men have devised for Benediction. Every one will follow the bent of his own devotion. So much may be said: the Gospels mention three especial benedictions of our Lord, and to some one or other of these we may spiritually unite all the Benedictions of the Blessed Sacrament which we receive. One while He blesses little children, as in the tenth chapter of St. Mark, and we may in spirit prostrate ourselves beneath the shadow of His outstretched sacramental arms, as if we were little ones, and desired nothing so much from Him as an increase of that childlike simplicity with which He Himself is so intensely pleased. Again, we read that at the Ascension, when He was parted from the apostles, He lifted up His hands and blessed them, and at once their sorrow was turned into exceeding joy, and their timidity into bravest zeal for souls. There are times and duties when we are fain to have these graces of joy and zeal multiplied in our sad and weary souls. Again, there is the Doomsday benediction which He describes Himself as giving: "Come, ye blessed of My Father, enter into the kingdom prepared for you before the foundation of the world." We may unite ourselves to this benediction to obtain the grace of final perseverance, the dearest of His gifts, because it is one so altogether His. There are some, if I may dare to recommend a practice myself, who are so overwhelmed with the extent and variety of their own wants and of our Lord's gifts, that at the moment of Benediction they bow their heads, and, at each sound of the bell, repeat that prayer of one of the saints of the desert, *Sicut seis et vis, Domine!* As Thou knowest and willest, Lord! and then add, remembering that we are blessed that moment by the very substance which was taken from Mary, those words of the Office, *Et innumerabilis honestas cum illa*, And all kinds of purity with her; as if these two ejaculations concentrated all they had to say, and all they would fain in that brief

moment lay before the Sacred Heart of their dear Redeemer.

The Tabernacle is the fourth sacramental mystery. How beautiful is the silent, patient life of that prison house of love! Everything about our Lord has such endurance! It does not come and go like a transient flash of grand lightning, deepening the darkness of the night. It is not a visitation which is over before we have realized it. But just as he stood quietly among His apostles in the amazing beauty of His Resurrection and said, "Handle Me and see," so does He abide with us in the Blessed Sacrament, that we may get to know Him, to outlive our tremulous agitation, and the novelty of our surprise, and to grow familiar with Him if we can, as our life-long Guest. There we can bring our sorrows and cares and necessities at all hours, when there is no ceremonial of the Church. We can choose our own time, and our visit can be as short or as long as duties permit or as love desires. There is an unction and a power in the mere silent companionship of the Blessed Sacrament which is beyond all words. Members of religious communities accustomed to sleep under the same roof with the Blessed Sacrament, know the feeling of anxious loneliness and the sense of some unsatisfied want when they are away from home. The feverishness of Good Friday passes upon their spirits when they are staying where there is no Blessed Sacrament in the house. The ways of visiting the Blessed Sacrament must be as various as the souls of men. Some love to go there to listen; some to speak; some to confess to Him as if He were their priest; some to examine their consciences as before their judge; some to do homage as to their king; some to study Him as their Doctor and Prophet; some to find shelter as with their Creator. Some rejoice in His Divinity, others in His Sacred Humanity, others in the mysteries of the season. Some visit Him on different days by His different titles, as God, Father, Brother, Shepherd, Head of the Church, and the like. Some visit to adore, some to intercede, some to petition, some to return thanks, some to get consolation; but all visit Him to love, and to all who visit Him in love

He is a power of heavenly grace and a fountain of many goods, no single one of which the whole created universe could either merit or confer.

The fifth sacramental mystery is Exposition, than which the Church bestows upon her children no more thoroughly maternal boon. Da Ponte says, that the sight of the Blessed Sacrament is the "richest vein of prayer," and he would have us look up humbly at the elevation at Mass to catch a glimpse, like Zaccheus of old, amid the branches of sycamore, of the Saviour momentarily passing by. What riches then for the spirit of prayer, when for long, quiet hours the Church exposes Him for our adoration and delighted love? I think it is Lanzi, but I am speaking from memory, who gives three methods of devotion at exposition, for those who prefer to go prepared with a method traced out for them. The first is to regard Him on His sacramental throne as the Brazen Serpent lifted up by Moses in the wilderness, whereon all who gazed were healed of the mortal bites they had received from the serpents; for this is one of the most eminent and beautiful types of our Lord in His office of Redeemer. We have all been bitten by the infernal serpent, and are sick with our wounds, and it is to Him we must look, and a look is sufficient, for the healing of our wounds. Or again we may gaze upon Him as exalted and enthroned as the Head of creation, according to that passage of the Apocalypse, "The Amen, the faithful and true witness, who is the beginning of the creation of God." We may approach Him as it were in the company of all His creatures, and present ourselves to Him for His blessing, and give free expression in our hearts to the loyal joy we feel in being His creatures; for to be a creature, rightly considered, is our highest honor and our most precious right. Or again, which I have already spoken of, we may look upon Him as our Judge, comparing the silent, gentle majesty of the Host with His blaze of glory at the Great Assize; and we will be beforehand with the terrors of His judicial royalty by making peace now with His sacramental meekness.

Viaticum is the sixth mystery of the life of the Adorable

Host; and who can tell its power, for it comes on the verge of life, and stretches out beyond it, and clasps and buckles together life and death, time and eternity, mortal suffering and immortal bliss. We die in the strength of the Viaticum, our judgment is tempered by its weakness, and our purgatorial pains are cooled beneath its shadow, and its energy waxes not feeble till it has landed us with more than angelic hand at the feet of God in heaven. Foregoing life, the coming journey, the untold spiritual and invisible combat, the many-sided act of dying, all find their mysterious completion in the plenitude of the Viaticum; and the very flesh falls to dust, and is resolved into its original elements, bearing away with it the unseen force, the indiscernible and immeasurable and indivisible Seed which will one day call it all back, make it cognizably and numerically the same, and bathe it in a flood of immortal beauty in a glorious Resurrection.

The seventh mystery of the Blessed Sacrament is its Procession, the highest culminating point of ecclesiastical worship and catholic ceremony. In it, as I have said in the Prologue, is expressed the notion of triumph. Our Sacramental God proceeds around the Church with all the pomp the poverty of human love can shed around Him, as the Conqueror of the human race. It is then that we feel so keenly He is our own, and the angels can claim less in Him than we. Procession is the function of faith, which burns in our hearts and beams in our faces, and makes our voices tremulous with emotion, as our *Lauda Sion* bids defiance to an unbelieving world. It is the function of hope, for we bear with us our heaven which is on earth already, our reward who has put Himself into our hands as it were in pledge, and so we make the powers of hell tremble while we tell them by shout and song how sure we are of heaven, and the adorable Sacrament meanwhile flashing radiance unbearable into the terrified intelligences of our unseen foes. It is the function of love, for it is the timid, happy, heartfelt, venturous use of our right to be familiar with Him. The Procession is moreover a pathetic representation to Him of all life, private, social, political and ecclesiastical; for what

are all lives of men and families and states and churches but processions of exiles, pining, toiling, travelling home to Him, and yet through this mystery, not only to Him, but also in His company?

Such is the seven-fold manner in which the Blessed Sacrament is the life of the Church, and its grand life-giving power. But nothing can show its power more wonderfully than that the very shadow of it should itself be one of the greatest powers on earth. I speak of Spiritual Communion, which is in truth the Communion of the angels. Nothing can show its power with Jesus more wonderfully than the innumerable times in which the desire of Communion has enabled the soul to receive the real Communion by some stupendous miracle, as has been already related of St. Catharine of Sienna and other saints, and eminently in the case of St. Juliana Falconieri, communicated through her breast without manducation: that is, her communion was real, without being either spiritual or, strictly speaking, sacramental; as theologians make manducation necessary to the latter. The Council of Trent recommends it to the faithful; and St. Thomas says, "They are considered to be communicated spiritually and not sacramentally, who desire to receive this Sacrament; and they eat Christ spiritually under the species of this Sacrament;" so that, as Scaramelli says, they do not only receive Jesus spiritually, but this very Sacrament spiritually. So the old martyr, St. Ignatius, says to the Romans, "I do not desire the pleasure of this world, but I desire the Bread of God, the heavenly Bread, the Bread of life, the Flesh of Jesus Christ, the Son of the living God, and the drink which is His Blood, which is love incorruptible and life eternal." St. Alphonso, in his sweet little treatise on Visiting the Blessed Sacrament, says that our Lord showed to Sister Paula Maresca two precious vessels, one of gold and the other of silver, in the former of which He preserved her sacramental Communions, and in the latter her spiritual Communions. Joanna of the Cross affirmed that she was often visited in spiritual Communion with the same graces she received in sacramental, and, with a sigh, she exclaimed, "O rare method of communicating, where neither leave of

confessor nor superior is needed, but only Thine, O my God!" The Blessed Agatha of the Cross so pined with love of the Blessed Sacrament that it is said that she would have died if her confessor had not taught her the practice of spiritual Communion, and then she used to make two hundred spiritual Communions every day. Surin and Sacramelli both assert that some souls receive sometimes greater graces in a spiritual than in a sacramental Communion; this is of course rare, and when it happens it is not through defect of the Sacrament, but defect of fervor in themselves. Surin, in his account of the favors he received after the famous possession of Loudun, has a chapter on the graces that came through the Holy Eucharist, and in it is this passage: "Moreover it often happened that my soul was reduced to such an extreme want of that Bread of life that when I did not communicate, its languor was so great as not only to impart itself to my body, but often to make me unable to take any food; and bread and wine giving me no refreshment, I was as it were constrained to take into my hand the bread which was before me and to pray our Lord to give it power to invigorate me. I then ate the bread with that intention, and found that it had the same supernatural taste which I experienced in the Host, and this taste was so distinct and sensible that I could not doubt from the strength it gave me but that it was our Blessed Lord, who in His infinite goodness had regard to my extreme desire to communicate, and thus nourished and satisfied my soul by the virtue of His Divine Body, which I received in desire with the same plenitude as if I had in effect been communicated by the hand of a priest."

"This Food," says St. Catherine of Sienna, speaking of our Lord's Flesh and Blood, "strengthens us little or much according to the desire of him who receives it, in whatever way he may receive it, sacramentally or virtually;" and she then proceeds to describe virtual or spiritual Communion. St. Theresa is speaking of the very great importance of the soul's remaining alone in our Lord's presence, and thinking only of Him during the time of thanksgiving after Communion; and she speaks of spiritual Communion by the way,

when the immediate subject before her is the disposition we ought to bring in order to receive our Lord worthily; and from this she is led to remark that these dispositions alone, even without the sacramental reception of our Lord, are productive of many graces to us. Her words are as follows: "Whenever, my daughters, you hear mass and do not communicate, you can make spiritual Communion, which is a practice of exceeding profit, and you can immediately afterwards recollect yourselves within yourselves, just as I advised you when you communicate sacramentally; for great is the love of our Lord which is in this way infused into the soul. For when we prepare ourselves to receive Him, He never fails to give Himself to us in many modes which we comprehend not."

We read in the life of St. Mary Magdalene of Pazzi that it was the custom in her monastery that, when daily Communion was hindered by the illness of the priest or any other cause, the nuns should communicate spiritually. The usual signal for Communion was given in the morning, and all being assembled, they prayed for half an hour, and then made a spiritual Communion. It was on one of these days that the Saint was communicated by St. Albert the Carmelite, saying the Confiteor, and the Domine non sum digna, and doing all that she was accustomed to do when receiving Communion; and she afterwards declared that she had seen the same saint with the pyx in his hand, going to communicate the other nuns. Her enlarged charity ardently desired that others also, and especially those of her own monastery, should have a great hunger for that most holy Sacrament, and this as well for the glory of God as for the good of their own souls.

We also read of her what will remind us of the gift Juan d' Avila attributes to our Blessed Lady. God, says the saint's biographer, gave her the grace to see Jesus in the bosom of her sisters under various forms. She saw Him in some as an Infant; in others at the ages of twelve, thirty and thirty-three years; in others, suffering or crucified according to the desires, perfection and capacity of each nun. Once, being in company with the other sisters, she

glanced on all, and then said to one of her companions, "O how I love these sisters, regarding them as so many tabernacles of the Blessed Sacrament, which they so often receive and conceal in their breasts!" One Easter morning, whilst at table in the refectory, her face became so cheerful and glad as actually to shine with delight. One of her novices, who was sewing, perceived this, and said to her in confidence, "Mother-mistress, whence proceeds that joy?" "From the beauty of the Divine Presence," replied the saint; "for I behold Jesus reposing in the hearts of all the sisters." "In what form?" rejoined the novice. "All glorious and risen," she replied, "as the Church represents Him to-day."

It is said of St. Angela Merici that when she was forbidden daily Communion, she supplied by fervent spiritual Communions in the mass and often felt her heart as completely inundated by grace as if she had made a sacramental Communion, and she left as one of the legacies to her order an earnest recommendation of this devotion. Father Squillante, of the Naples Oratory, in the life of Sister Mary of Santiago, of the Third Order of St. Dominic, which rivals Carmel as a mystical garden of delights to the Heavenly Spouse, tells us that her love of the Blessed Sacrament was such that she had at last come to make a spiritual Communion at almost every breath she drew, so that in her were fulfilled the words of Jeremias that in the desire of her heart she snuffed up the wind of her love, and that none turned her away. Sister Francesca of the Five Wounds, an Alcantarine of Naples, used to visit the Blessed Sacrament in spirit when she could not go to the Church, and was often seen raised from the ground, with open arms, and her face turned to the nearest church, exclaiming, "O my Spouse! my Spouse! O the joy of my heart! Would that I had the hearts of all men to bless Thee with! O my dear Jesus, how is it that I am without Thee to-day? O happy tongues that have received Thee! O happy walls that shut up in those churches my dear Good! Would that my heart were a burning furnace of the fire of love, huge as the great world, to love Thee with! O happy priests, who are

always near this Sun of Justice, this most sweet Lord!" And she satisfied her love by frequent spiritual Communions, which were her remedy especially in times of spiritual desolation. Nay, her spiritual Communions passed not seldom into real ones; for she was communicated by St. Raphael, who was her Guardian, as the Blessed Benvenuta used to be by St. Gabriel. Repeatedly at the mass of Father Bianchi, the Barnabite, the chalice used to be snatched away by an invisible hand, which was St. Raphael's, and then returned; on one occasion the Precious Blood was fully half consumed; and Francesca said to him, "My Father! had it not been for St. Raphael, who told me to leave it that you might consummate the Sacrifice, I should have drunk it all!" In the life of Maria Scolastica Muratori, a Roman lady, by Father Gabrielli of the Bologna Oratory, we read that she tried to make a spiritual Communion every time she raised her eyes or drew her breath, so that, as she said, "were I to die suddenly, I should die as it were inhaling my God." Another of her devotions was to make a spiritual Communion in set form whenever she saw Communion given to any one in the church.

What must the reality be, of which the shadow is such a power? If we had been with Jesus in Galilee, He would have been all in all to us, when we knew His Divinity. He would have been our first thought in the morning, our last at night. So He was with His Mother. So He is with His Church. So should He be with us on earth, as He is at all hours with those in heaven. Sometimes we seem to get a glimpse of the deep abyss of love which the Blessed Sacrament truly is, and we begin to sink beyond our depth in joy, and love, and wonder. We can pray no prayer, but our silence itself is prayer. We can utter no praise, but then our whole soul itself is praise. And tears begin to burn our eyes with fire, when alas! the world has made some noise in our soul, or self has drawn attention to itself, and the light is gone. But in heaven it will not be so. O that we were come therefore to that happy shore, to that first unveiled sight of Jesus, which is our beatific welcome to our only true and eternal home!

ORATION ON SAINT PATRICK

By

HIS GRACE ARCHBISHOP PAUL BRUCHESI, OF MONTREAL

The Most Rev. Paul Bruchesi, D. D., Archbishop of Montreal, who delivered the splendid oration on St. Patrick, which follows, was raised to the archiepiscopal dignity August 8, 1897. His Grace is considered by many scholars the greatest master of the French language on this Continent. The Archbishop is dearly beloved by the Irish people of Montreal, and his high regard for the sons and daughters of Erin doubtless led to his selecting the oration printed here for his contribution to "The Masterpieces of Catholic Literature, Oratory and Art." The editor is pleased to acknowledge gracious assistance from the Rev. Luke Callaghan, D.D., Vice Chancellor of the Archdiocese of Montreal.

SAINT PATRICK

By

MOST REVEREND PAUL BRUCHESI, D. D.

"I have kept the faith." Words of St. Paul in his second Epistle to Timothy, fourth chapter, fourth verse.

Dearly Beloved Brethren:

In October last I was in Dublin, the far-famed metropolis of the capital of Ireland, your native land, or the home of your noble ancestors. I went there not as a mere tourist. On my way to Rome to kneel at the tomb of the Apostles for the first time as Archbishop I felt in duty bound to stop

over in France, the mother country of this Canada of ours. A thought came to my mind. Did not God entrust to my pastoral care and solicitude a large number who claim Erin for the land of their birth, or whose forefathers hailed from that Island of Saints? If so, I should not pass by without treading a soil sanctified by the prayers, the tears and the labors of their national Apostle. I thought of the majestic churches that your ancestors erected to the glory of God, to the honor of the Saints; the monuments which your nationality inspired and which your generosity achieved; the love of country embodied in the poetic lines of a Moore, a Mangin, a Griffin; the heaven-born principles of an O'Connell and of other eminent statesmen in the arena of political and constitutional warfare, in the outspoken and dauntless cause of your national rights and religious liberties. Full of the warmest enthusiasm at the magnificent sight that met my gaze, I penned a few lines to your much revered pastor, claiming the privilege and joy of Pontificating on the coming celebration of your illustrious Patron's national festival and of addressing you on that solemn occasion. The hopes I then entertained are now realized. I do not believe that I could, in any other way, offer you a better pledge of the sincerity of my kindly feelings towards you. Year after year orators of your nationality, deeply versed in sacred eloquence, have ascended this pulpit to laud your patriotism and revive your nation's glorious deeds, to rehearse the transcendent virtues and the imperishable achievements of your saintly Patron. It would be presumption on my part to rise to their level, but, nevertheless, my foreign accent will not fail to impart to you all what it cannot disguise, that there beats within my breast a fatherly and friendly heart in perfect touch with yours and in perfect keeping with your own sentiments and aspirations.

LACORDAIRE'S TRIBUTE

With your kind indulgence I may, I believe, recall the remembrance of my youthful days. I was in the act of perusing for the first time the sublime panegyric of the Liberator of Ireland by Lacordaire, a prince among the

orators of France. I came across the following: "Look at the map of the world. At both extremities lie two groups of islands, the Japanese and the British. Along the line for three thousand leagues you may read the names of Japan, China, Russia, Sweden, Prussia, Denmark, Hanover, England, Ireland. In none of those kingdoms or empires does the Church of God enjoy her inalienable rights. Her voice, her sacraments, her gatherings are proscribed. What! So many nations deprived of the sacred freedom of the children of God! What! Among the two hundred millions who people those lands, have none been bold enough to stand up and assert their rights of conscience, their dignity as Christians? No, no, gentlemen. God has never left the truth without martyrs; that is to say, without witnesses to seal it in their blood, and, as in Ireland, so widespread, so enduring, so rigorous was the spirit of oppression that God, on His part, wrought a new miracle in the history of martyrdom. Men, nay, whole families, have shed their blood in testimony of their faith and left after them only their mangled remains and an imperishable name, but nowhere does history record that an entire nation handed down to posterity persecution and death as precious heirlooms. God willed it, however, and it was done. He willed it in our times and in our times it came to pass. Among the above mentioned nations, bound to one another by their geographical positions and by a kind of spiritual slavery, one alone never accepted the yoke. Brute force might subdue her body; trammel her soul, never; I shall not mention the name of that dear, saintly nation, that nation which outlived death itself. My lips are not pure, they are not fervid enough to pronounce its name. Heaven knows it. Earth blesses it. Generous hearts have offered her a home, an asylum, together with their love. Heaven, thou who seest her; earth, thou who knowest her. All ye who are better worthier, than I, speak out, tell her name, say, Ireland."

These words deeply moved me, and I felt as if I should look more inquiringly into the motive that prompted a eulogy so much like to the most enthusiastic song of the prophets of old.

WHAT MADE IRELAND SO GREAT,

so loveable, so deserving of admiration that none but angelic lips could utter her name? Could it be the fertility of her soil, the agricultural ascendancy of her inhabitants? No, for other lands are equally favored as she, and may be regarded as her superior in their fields with their golden harvests, their orange groves, their trees and their flowers. Could it be wealth? No, for her children, by the thousands, have been for centuries groaning in poverty. Could it be the inspiration of her bards, the genius of her artists, the productions of her writers? No, they are to be met with elsewhere, and rivals and masters in the arts and sciences, too. No, no, the reason lies in the fact that Ireland, favored by God and taught the revealed truths by her priests, has preserved intact the sacred deposit. Religion, in her onward march from land to land, has indeed found disciples and defenders, but has it not likewise been thwarted on many a battlefield and weakened in many an encounter? Nations as well as individuals have apostatized and denied the faith in which they were cradled, nursed and fostered. Doubtless, a nation may recover. For my part, I do believe in the possibility of their resurrection. Nevertheless, the sight of a whole nation steeped in apostacy cannot but sadden us. Ireland has kept the faith, but not without the greatest sacrifice. She may well apply to herself the words of St. Paul, "I have fought the good fight, I have kept the faith." From out the deep darkness of paganism,

IRELAND STEPPED FORTH INTO THE FULL LIGHT OF CHRISTIANITY.

She renounced her once cherished idolatrous practices, so flattering to fallen nature, and generously embraced the stern principles of Christian morality.

St. Patrick, a child of France, was the ambassador of Christ who, by the preaching of the pure doctrine of Rome, by his wise counsels and the example of every Christian virtue achieved over their minds and hearts a complete conquest. He converted both subjects and rulers, established

convents and monasteries all over the land, founded schools and universities, whither young men flocked from all parts of Europe, and thus built up a generation of enlightened Catholics, who became competent to spread the truth in every part of the world. Every country has its golden period; Greece had its age of Pericles, Rome its Augustan era, Italy its age of Leo X, France its period of Louis XIV, and Ireland its golden days from the middle of the sixth to the middle of the eighth century. When the so-called Reformation dawned upon the horizon, Ireland met it with contempt. She heeded not its teachings, but clung tenaciously to the old Faith, though all human favors were offered her to reject it. She professed the Roman tenets in prison, in exile and upon the scaffold, "in spite of dungeon, fire and sword." She was unconquerable. Her temples were confiscated by the plunderers, and when her fearless sons and daughters could not adore therein, because they were polluted by a false worship, they built themselves altars on the mountain slope or in caves, even at the cost of their mortal existence, and when, last of all, they

WERE DRIVEN FROM THEIR HIDING PLACES, they adored their God in the sanctuary of their own souls, but never would they consent to frequent the Church once their, and they preferred to die of famine than to accept a morsel of food from the hands of the tempter who sought to win them over under the cloak of charity. Heresy had flattered herself with the prospect of an easy conquest; she was doomed to disappointment. Apostatize, she cried out and whatever I can bestow, you shall obtain. You are poor; apostatize, and I will enrich you. You are despised; apostatize, and you will be esteemed and honored. You are slaves; apostatize, and I will break your chains asunder and restore you to the blessings of freedom. But no, your noble ancestors preferred the bread of heaven to the bread of earth, the faith taught by St. Patrick to the tempter's gold and silver. Earth they cared not for. Heaven alone was their home, the height of their ambition, the goal of

their aspirations. The eloquent Macaulay has fittingly remarked: "We have used the sword for centuries against the Catholic Irish—we have tried famine—we have tried extermination—we have had recourse to all the severity of the law. What have we done? Have we succeeded? We have neither been able to exterminate nor enfeeble them. I confess my incapacity to solve the problem. If I could find myself beneath the dome of St. Peter's, and read, with the faith of a Catholic, the inscription around it, 'Thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it,' then could I solve the problem of Ireland's story."

What he could not do, we can. We can read that inscription with Catholic faith. It is the key to explain

THE ALLEGIANCE OF ERIN'S SONS

to him who struck off the shackles which held their ancestors in a spiritual bondage. On the very day I reached Dublin hundreds of your fellow-countrymen knelt at the feet of Leo XIII to speak their sentiments of filial love and attachment. The Vicar of Jesus Christ greeted them in these terms: "The most Catholic people in the whole world are the Irish." Greater praise than this could not be tendered to a nation, and it is a pleasure for me to repeat his words on this solemn occasion, which has led you to the foot of God's altar to give expression to the sentiments that filled the souls of your countrymen in presence of the Sovereign Pontiff. Your forefathers have bequeathed to you the priceless inheritance of example. Be like them, men of faith; that is, love and cherish your holy religion. Accept submissively her teachings, practice them unflinchingly, defend them on every occasion. Faith is the foundation of the supernatural order, the root of justification, for "without it," writes the Apostle St. John, "it is impossible to please God." Without supernatural truth it is but an empty sound. The Catholic Church alone has it. She is "the pillar and ground of truth." Her doctrines are but the utterances of Christ Himself. A poet has said, "To err is

human." She cannot err because she is not a human, but a Divine institution. To preserve her from error Christ Himself set in her bright diadem

THE PEERLESS GEM OF INFALLIBILITY,

thereby imparting to His own earthly spouse a share in His divinity. Religion to be Divine must contain mysteries or incomprehensible truths. This announcement ought not to startle any thinking or observing mind, for is not nature veiled in impenetrable mystery? And if, the world over, all admit the existence of mystery in the natural order, without, however, being capable of comprehending it, they ought, if consistent, yield absolute assent to the incomprehensible in the supernatural order. The doctrines inculcated by the Catholic Church, though beyond the comprehension of a finite intellect, merit, therefore, your unreserved assent. Promulgated by a Divine, infallible Doctor nigh two thousand years ago, they are proposed to your belief by a Church which, like her Divine Founder, is to-day, yesterday and forever; by a Church which alone lays claim to inerrancy in matters of faith and morals. Belief alone is not sufficient. "Faith without works is dead," remarks St. James. The test of one's belief lies in its exercise or in a conformity and continuity of action in keeping with it. To act differently is universally regarded as a moral weakness and branded as such. A man of sound principles is a man of character, and to act against those principles is, in a word, practically their denial. The faith of your predecessors was a living faith; that is, accompanied by good works. They confessed Christ by word and deed. Consult the history of your fatherland. Every page of it is marked with the

SEAL OF LOYALTY AND ATTACHMENT TO THE DIVINE AND ECCLESIASTICAL PRECEPTS.

The law of God was written on the tablets of their minds and enshrined on the altar of their hearts. To them may be applied the words of the Royal Psalmist: "Blessed are the undefiled in the way, who walk in the law of the Lord."

To complete your glory you must add the dignity of the apostle to the character of the practical Christian. Defend your religion. Be conversant with its teachings so as to be ever ready to "give an account of the faith that is in you." Has Divine Providence entrusted you with an important office, are the interests of your fellowmen, the welfare of society or of your beloved country in your hands? Never swerve from the path of duty. Be on all occasions the fearless, outspoken champions of the rights of your Church and of Catholic principles. Never suffer party spirit to betray the dictates of conscience or prove untrue to the memory of your sainted ancestors. Love your children. Set them an example of every Christian virtue. Send them to schools where the poison of indifference or error will not be instilled into their youthful minds. See that they comply faithfully with the laws of God and of the Church. Thus they will become the bulwarks of religion. Cherish with predilection the home of your forefathers, the home of the Popes, two spots on earth ever dear to the Irish heart. Before expiring in Genoa, the immortal O'Connell bequeathed his body to Ireland. It was meet that the hero's mortal remains should rest in the bosom of the land for which he had lived and died. His heart he left to Rome. A stronger pledge of filial love and submission towards the See of Peter he could not have given. His soul he consigned to his Maker.

A threefold love that should glow in the breast of all, love of country, love of Rome, love of God. I know you love your country, and it seems I hear you repeating with the bard:

"Forget Ireland! no, while there's life in this heart,
It shall never forget thee, all lone as thou art.
More dear in thy sorrow, thy gloom and thy showers
Than the rest of the world in its sunniest hours."

Let your fervent petitions ascend to the throne of the Most High that peace, prosperity and happiness may smile on poor Erin. But, above all, cling to her faith. Remember, you are the descendants of heroes, children of the Isle of Saints, and, by your exemplary lives, prove yourselves worthy of the title you bear. Amen.

ISABELLA OF CASTILE

(1451-1504)

Isabella, the only daughter of John II., of Castile, and Isabella, of Portugal, his second wife, was born in Madrigal, Spain, in 1451. Upon the death of her father her elder half-brother succeeded to the throne in 1454, as Henry IV. The queen dowager retired from court life with her infant son Alfonso, and her daughter Isabella, then in her fourth year. The royal children were reared by a wise mother in the seclusion of the little town of Arevalo, until Isabella was twelve years old. How carefully the seeds of character were sown in these early years is shown by the after-fruits. Her fervant piety and unwavering faith, her strict integrity and self-abnegation, disarmed the enemies of her crown, as they disarm the unprejudiced historian of to-day. The verdict of four hundred years is still: "Her faults were the faults of her age, her virtues were her own." The quiet home life of Arevalo came suddenly to an end in 1463, when King Henry arbitrarily ordered the *infantas*, as all royal children are called in Spain, to repair to the palace as members of his court. Thus at the early age of twelve years Isabella entered upon her public career, and from thenceforth the eyes of the civilized world were turned upon her. Shortly after, a revolution deposed Henry and placed Alfonso upon the throne. Both kings had their followers, and the boy-king, eleven years old, rode on horseback at the head of his troops beside his appointed regent. But the crown was too heavy for the young victim, and Alfonso was one morning found dead in his bed. To Isabella, a beautiful girl of sixteen, the fallen crown was offered and urged; but in spite of the fact that the old standard had already been unfurled in her honor, and unmoved by the eloquence of the primate and the arguments of the first nobles of the land, Isabella, with a wisdom beyond her years, resolutely refused to take

the throne. Her reasons baffled her advisers: "So long as King Henry lives none other has the right to wear the crown." She advised his reinstatement and promised to help redress the wrongs of which the nation had the unquestioned right to complain. An amnesty was declared and a reconciliation was effected; but not until Henry had consented to divorce his queen and to acknowledge Isabella as the heir-apparent to the throne in place of his reputed daughter, Joanna. The cortes, or parliament, was assembled to ratify the treaty, and at the same time, passed a resolution that the infanta was not to be coerced in her matrimonial alliance. In 1468, with great pomp and ceremony, Isabella was solemnly proclaimed Princess of Asturias, heir-apparent to the throne of Castile and Leon. She is described as of medium height, of fair complexion, regular features, auburn hair, clear blue eyes, and with a sweet but serious expression that told both sides of her character. She inherited from her father a desire for knowledge and a love of literature, and was herself a fine linguist. These graces of mind and person, added to her nearness to the throne, soon brought many ardent suppliants from the principal thrones of Europe for the honor of her hand. Her cousin, Prince Ferdinand of Aragon, was her wise choice, and to him she was married, notwithstanding her brother's opposition, in 1469. The brilliant wedding at Valladolid, in the presence of the nobility and about two thousand persons, closes the second period of her life. Five years intervened before the Princess of Asturias became Queen of Leon and Castile. Stormy years, for the angry brother instituted a fresh rebellion against her succession, and Isabella was again the peace-maker; years of poverty, also, for the heirs-apparent of Castile and Aragon had scarcely a competency for their daily needs. Isabella was residing in Segovia at the time of her brother's death; hence, in Segovia, with more than the usual solemnities which accompany the accession of a new sovereign even in Spain, she took the vows and was crowned Queen of Castile and Leon in 1474. During the first four and a half years of her reign civil war desolated her Kingdom, for Joanna, the reputed daughter of Henry

IV., again contested her right to the crown, supported by the King of Portugal, to whom she was affianced. But the same people who had said "Isabella shall be the heir-apparent," said now "Isabella shall rule over us," and conquered. The reign of Isabella, therefore, dates from 1479, when she was left in undisputed possession of her throne, rather than from 1474, when she wore her crown for the first time in Segovia. The same year that brought peace to the Queen of Castile elevated Ferdinand to the throne of Aragon.

No more important epoch marks the history of Spain than the union of the crown of Castile and Aragon; it meant the end of petty principalities and powers, it meant united Spain. But the crowns were only linked together, for Isabella, even in her marriage contract, had maintained her independence of the crown of Castile and her individual right to rule over it. It was this loyalty to her inherited crown that won the love and confidence of her people and made them ready, when the need came, to die for Isabella of Castile. And it was this independence of her crown that enabled her to say at last to Columbus: "I will assume the enterprise for mine own crown of Castile," and "to the crown of Castile" belonged the first discovered territories of the New World.

Had the reign of Isabella been less distinguished for events of such momentous magnitude as to involve the future interests of the world, her personal life would yet furnish data for a series of volumes, so replete was it with stirring incidents and with heart-breaking sorrows. But the same mental strength and moral courage that made her eminent as a queen, made her remarkable also as a friend and mother. Prescott says: "Her heart overflowed with affectionate sensibilities to her family and friends. She watched over the declining years of her aged mother and ministered to her sad infirmities with filial tenderness; we have abundant proofs of how fondly and faithfully she loved her husband to the last; while for her children she lived more than for herself, and for them she too died; for it was their loss and

their afflictions which froze the current of her blood before her age had had time to chill it."

Five children, four daughters and one son, grew to maturity under her guiding influence. Isabella, the first born, and ever the favorite child of the sovereigns, was born in 1470. She was twice married, first to Alfonso, Prince of Portugal, who was killed by a fall from his horse within five months after their marriage. Seven years later she married his brother, Emanuel, King of Portugal. To the intense grief of her husband, her parents, and her kingdom, she died in 1498, just one hour after the birth of her son, the first and only heir to the kingdoms of Castile, Aragon, and Portugal. The little Prince Miguel did not live to fulfill the hopes that were centered in him, for he died, to the great grief of the nation, before he had completed his second year.

The only son of Ferdinand and Isabella, Juan, Prince of Asturias, was born in 1478. In his twentieth year he married the Princess Margaret, daughter of the Emperor Maximilian; but before the elaborate nuptial rejoicings had ended the young bridegroom died suddenly of a malignant fever.

The Infanta Joanna, born 1479, married Philip I., son of the German emperor, and became the mother of the great Emperor Charles V., of Germany, Charles I., of Spain. Her mental derangement, tending to permanent insanity, was a sore grief to the great queen, who nevertheless made her the heir to her crown, with Ferdinand as regent.

The Infanta Maria, born in 1482, married Emanuel, the King of Portugal, in 1600. Her daughter Isabella married her cousin, Charles V., and was the mother of Philip II.

The fifth and last child of Ferdinand and Isabella, Catalina, was born in 1485. She married, when scarcely sixteen, Arthur, Prince of Wales, son of Henry VII., but was left a widow within a year. By special dispensation from the Pope she married her brother-in-law in 1509, and is better known in history as Catharine of Aragon, first wife of Henry VIII., of England, mother of Mary I., or "bloody Mary." Knowing her Spanish parentage, we can better understand why

she was such an ardent Roman Catholic. Strange that one so loyal to the forms of her religion should have been the innocent cause of the English Reformation! The injured queen, divorced, remained in England, a religious recluse, until her death in 1536.

This brief outline of family life, with its joys, disappointments, and heart-breaking sorrows, brings into clearer relief the mental strength and moral courage of Isabella, who, while carrying this burden on her heart never relaxed for a moment her vigilant, vigorous rule over a mighty empire; and this brings us at last to the

GREAT HISTORIC QUEEN

From the very beginning of the re-conquest of Spain from the Arab-Moors in 718, when the brave band of refugees who had not bowed to the Saracen yoke issued from the mountains of Asturias in the extreme northwest corner of Spain, under Pelayo, with vows resting upon them "to rid the land of its infidel invaders and to advance the standard of the cross until it was everywhere victorious over the crescent," the "Expulsion of the Moors" had been the hereditary appanage of the crown of Castile and Leon, the first fruits of the re-conquest.

The crown was heavy and the burden was great that descended to Isabella in 1474, for although she came to the throne through Gothic ancestry and in conformity with Gothic law, her father's heir and the chosen of the people, yet the nation had already poured out its blood in defense of her "succession" and the war of her "accession" was pending. No wonder that Isabella never forgot that it was through the people, and in defense of the cross, that she wore the crown and sat upon the throne of Leon and Castile.

During the preceding reigns the laws of the country had been so constantly defied that they had become of no effect. The one law of barbarism seemed the only law that governed,

"He can take who has the power,
And he may keep who can."

The country was infested with lawless banditti, and even the cities were powerless to protect individuals or property. The prisons were overcrowded with suspected criminals who had never been brought to trial; the immorality of the court had spread like a deadly poison through the lower grades of social life; even the priests had become tainted with the general demoralization. The coin of Castile had been debased until the most necessary articles of life were enhanced from three to six times their value; the late civil wars had exhausted the treasury, and the country seemed on the verge of bankruptcy. The Moors had even ceased to pay tribute and were making frequent forays into the surrounding country, taking men, women, and children into Mussulman captivity with the hope of exacting a ransom. Public confidence was dead. No wonder that Isabella felt her crown heavy and burden of her kingdom great.

But the brave, resolute woman, making choice of wise and able councillors, entered at once upon a vigorous crusade of reform. The first measure proposed to the cortes, in 1476, was the re-establishment of the celebrated *Hermidad*, or Holy Brotherhood, which was carried into effect the same year. The new institution differed from the ancient, inasmuch as its power proceeded from the crown and was disbanded by it in 1498. The *Hermidad* in our day would be called a mounted police, but in the days of Isabella every organization came under the sanction of the Church. The duties of the Holy Brotherhood were to arrest offenders throughout the kingdom and to enforce the law. Every hundred householders throughout the kingdom maintained one *Hermidad*. Upon the flight of a criminal tocsins were sounded, and the officers of the Brotherhood stationed within hearing took up a pursuit that left little hope of escape. Thus a body of cavalry, two thousand in number, fully equipped, was at the disposal of the crown to enforce the law and to suppress insurrections. In a few years the country was cleared of banditti and the blessing of personal security under the government was restored.

Isabella revived also another ancient custom of her forefathers, that of presiding in person over courts of justice.

From city to city she traveled on horseback, making the circuit of her kingdom, regardless of personal fatigue. Side by side with Ferdinand, when he had leisure from foreign complications to accompany, she sat (not unmindful of the dignity belonging to the crown) with her courtiers around her, to listen with interest, that she might redress wrongs, punish the wrongdoers, and administer justice even to the lowliest of her subjects. Her personal address, and the unbounded respect which her integrity inspired; her proclamation throughout the kingdom that the interests of her people were her interests, re-established such public confidence that, says a writer of that age, "Those who had long despaired of public justice blessed God for their deliverance, as it were, from deplorable captivity." Nor did the sovereigns relax their personal efforts for the restoration of law and order until the cortes had passed measures for the permanent administration of justice. Thus in a few years, from a state of anarchy and misrule, Castile entered upon her "Golden Age of Justice."

The golden age of literature, developed in the next century, has been justly ascribed to the impetus given by Isabella to liberal education, classical and scientific. Under her patronage schools were established in every city, presided over by learned men. The printing press, lately invented, was introduced; foreign books were imported free of duty, while such precedence was given to native literature as led on to the brilliant achievements of the sixteenth century. In social reform precept was enforced by example. In all that was pure, in all that was true, in all that was noble and magnanimous, Isabella, in private life, was a witness unto her people. No calumny of any kind, even in a depraved age, was ever cast upon Isabella of Castile or upon any one of her children. But the strongest characteristic of Isabella, that which colored her whole life and gave force to every public action, was her fervent piety and unfaltering (perhaps blind) faith in the divine authority of the Roman Catholic Church. For all the evils that grew out of the latter she is still branded, even among the liberal-minded of to-day, regardless of her illib-

eral age, with that worst of all brands, "a religious bigot." This side of her character we will not discuss, but refer our readers to the history of Christianity during the fifteenth century, when the great flood-tide of religious intolerance reached its height.

It was in the fullness of this tide that the great historic events of her reign occurred, viz., the conquest of Granada, the expulsion of the Jews, the Inquisition, and the discovery of America. After each of these, for honor or dishonor, we interline the name of Isabella. Yet the conquest of Granada, or the re-conquest of every foot of land which the Moors had taken from the Goths, was foreordained in Castilian councils centuries before Isabella was born. The expulsion of the Jews, the so-called "enemies of Christ," was but a part of the same effort "to rid the land of unbelieving invaders." "The Inquisition," with all its horrors, was re-established by the Church during that age of intolerance to which the reign of Isabella belongs. Yet these are still named to the dishonor of Isabella.

But the discovery of America, with all its lasting benefits to mankind, is the immortal crown which the world has woven out of her proffered "Jewels;" and with this crown it has crowned Isabella of Castile.

In the marriage contract of the youthful prince and princess it was agreed that Ferdinand should lead the armies of Castile against the Moors as soon as the affairs of the kingdom would permit. The opportunity and the provocation came after twelve years when the sovereigns sent to demand of the Moors the long unpaid tribute, and received only the defiant answer, "Tell your masters that the Moors who paid tribute to Castile are dead. Our mints no longer coin gold, but steel!" And to prove the efficacy of their steel they sallied forth and took Zahara, one of the strongholds which the father of Ferdinand had taken from the Moors. The chivalry of Spain sprang quickly into well-girt saddles, and the ten years' siege of Granada, "the last stronghold of the Moors in Spain," began in 1491. The Iliad of the re-conquest of Spain from the Arab-Moors has to be written; the Homer

of its Iliad has yet to appear. But the closing year of that struggle between Christian knight and turbaned Moor would furnish stirring incidents, and immortalize the names of its heroes as successfully, as has the Greek Homer the Trojan war.

Those of us who have read the story of the Arab-Moors in Spain, the quick-witted, light-footed, brave-hearted Moors, who coveted the land "flowing with milk and honey" that lay across a narrow strait; who conquered it, redeemed its barren wastes, and made them to blossom as a rose; who, in their quick flight from the Arabian deserts through civilized lands, gathered seeds of knowledge and planted them so freely in the land of their adoption that their planting overspread the earth; who, like the Goths, became enervated when they became stationary, and were no longer able to resist the powerful foe who had from their entrance into Spain sworn their expulsion or their extermination, will be ready to weep when the final retribution comes. Yet come it did, when Ferdinand and Isabella pitched their tents and planted their banners of Castile and Aragon upon the verdant vega, or plain, around Granada.

And yet we as readily accept the inevitable. We have known that it was impossible for Isabella to allow any portion of her dominions to be possessed by a people alien in race, language, customs, and religion; to see the Crescent triumphant over any site that had been hallowed by the Cross. To the Spanish Christian the fall of Granada was only the final victory of a righteous war. It was the triumph of his race, his nation, and his creed. And, looking back over the long march from Asturias to Granada, he claimed to have invaded no man's right; every victory but won back what was his own; every step retraced by the Moors but left him in possession of another portion of his inheritance from his forefathers.

The Arab-Moors claimed hereditary rights. For nearly eight hundred years the Moors had held possession of that strip of land between the "Snow Mountains" and the blue sea, in Southern Spain. One cannot but feel respect for the brave Moorish king of Granada, who said, when threatened

with invasion, "Our mint no longer coins gold, but steel!" In this great chivalrous war, a war for race and creed and country, all honor is due to the vanquished, who poured out their blood like water for their homes and their religion. The details of this heroic death struggle belong to history rather than biography. Yet Isabella was the great animating spirit of the war. Her tent was side by side with that of Ferdinand, and her counsel was ever wise and practical.

And near the royal tents were others which she erected, where the wounded in the fray might have medical aid and tender nursing. Thus our "Warrior Queen," with a woman's heart, provided the first Army Hospital on record. The tents were burned down, but a substantial city arose, as if by magic, to take their place. The knights would have called it "Isabella," but she named it Santa Fe, the city of Holy Faith. And this city helped to bring the war to a close. The Moors knew by it that Isabella had come to stay until she had added Granada to the crown of Castile.

Another form rises before us as we look back four hundred years across the vega of Granada to the city of Santa Fe. We forget for a time the Christians and the Moors, we see only the great queen and the great discoverer. The man of science, Christoforo Colombo, had been lately dismissed from the court at Santa Fe. The sovereigns had no time for adventurers seeking aid to discover unknown lands when the re-conquest of their own was just within their grasp. Cast down, but not discouraged, Columbus, all alone, was retracing his steps across the vega, enroute for a port from whence to sail for England, when the queen sent a royal summons for him to return, and he reached Santa Fe just in time to be present at the surrender of Granada. Let me add that while the Moors as a nation fell with Granada, they were not as individuals banished from Spain until the reign of Philip II., the great-grandson of Isabella.

We all know the story of Columbus. At this time he was but a penniless mendicant traveling on foot from court to court, seeking patronage to enable him to prove the truth which his great mind had grasped, the rotundity of the

earth. The subject had given him no rest for eighteen years. He had discussed it before wise men in council assembled; he had pleaded with royalty in vain; at the court of Isabella, for the first time, he had laid his plans and discussed his projects before a woman. The world to-day pays its tribute of four hundred years to Columbus, the World-finder. All honor to the brave man who, firm of faith and fearless of fate, unfurled his sails upon an unknown sea, and planted the cross and the banner of Castile upon his unknown land. All honor, too, to Queen Isabella of Spain, who, with "faith in things unseen," had the courage to say, "I will undertake the enterprise for mine own crown of Castile," and from whose presence Columbus went forth to discover a land he never dreamed of, and to open a gate for the exodus of nations across the pathless sea. The same pen that signed the capitulation of the Moors and the contract with Columbus, signed also an edict for the expulsion of all unbaptized Jews from Spain between March and July of 1492. This edict condemned to perpetual exile from one to eight hundred thousand of Spain's most wealthy subjects. The coast was lined with vessels of every kind, and size, busy with the transportation of these unhappy victims, when Columbus was seeking for vessels and men to cross the "Sea of Darkness." And now we are beginning to understand the momentous events that culminated in the reign of Isabella. We find that religious enthusiasm, inspired during the long wars with the "Infidel Moors," developed into religious bigotry. In the Jews, Spain expelled the most wealthy portion of her subjects; in the Moors, the most industrious; the wealth and industry of the nation were sacrificed for race and creed. And then within its own race and creed arose a new foe to combat; with equal energy and blind zeal Spain crushed Protestantism within her borders through the terrors of the Inquisition.

But let us not lay the whole blame of such intolerant Christianity upon the unfortunate woman who fell heir to the crown of Castile during the period when the Church of Rome had the power to bind the consciences of men. Let us

remember that as a woman Isabella was an honor to her sex; as a Christian she lived devoutly; as a queen she ruled wisely for the uplifting of her nation, and that the only censure the world casts upon her is the fortitude with which she said "Infidelity must be banished from the land."

"Bury me in Granada, the brightest jewel in my crown," she said, when dying, in far-off Castile, November 26, 1504. The way was long and the December winds were cold as the royal cortege, with knightly escort, wended its way across the barren heights of Central Spain into the beautiful valley of Andalusia, across the lovely vega, past Santa Fe, up the rugged slope of the acropolis of Granada into the Chapel Isabella, near the unrivalled Alhambra. Here in the very heart of the last Moorish capital, while the whole nation mourned, they laid all that was mortal of the great queen, whom Lord Bacon has named "the cornerstone of the greatness of Spain."

Twelve years later, January 23, 1516, they laid King Ferdinand beside her, "the wisest king that ever ruled in Spain." (Prescott.) Their grandson, Charles V., now summoned the finest artists in the world to prepare royal mausoleums for Ferdinand and Isabella and for his parents, Joanna of Castile and Philip of Burgundy. The Cathedral of Granada is the Spanish temple of victory. It covers the site of an ancient Moorish mosque. Within its royal chapel one may read, in bas-relief, the whole story of the re-conquest of Spain. On either side of its high altar kneel the life-size statues of the final conquerors; while in solemn, stately magnificence, the royal mausoleums of purest Carrara marble, with their reclining portrait figures of Ferdinand and Isabella in soft, time-tinted alabaster, tell us that there the nation "redeemed from bondage, laid their deliverers to rest." And here, at the close of nearly four hundred years, a hand from across the sea lays this tribute, with a garland of white roses and a wreath of olive leaves and immortelles, upon the tomb of ISABELLA OF CASTILE.

CHRIST AND HIGHER CRITICISM.

By

HENRI DIDON

Jesus Christ is the greatest name in history. There are others for which men have died. He is the only one worshipped among all peoples of all races in all ages.

He who bears it is known of all the earth. Among savages of the most degenerate tribes of the human species, missionaries go incessantly to announce His death on the Cross and the sacrifice made for the human race which is saved by loving Him. The most indifferent in the modern world have been obliged to admit that nothing has ever helped the weak and the suffering more than Christianity.

The most glorious geniuses of the past will be obscured. Whether in written encomiums, papyrus or parchments, bricks or medallions, only reminiscences of them have been preserved for us. Jesus will live forever in the conscience of His faithful people. Here is this great manifestation of His power in His indestructible monuments.

The Church founded by Him fills with His name all time and all places. The Church knows Him, loves Him, adores Him! As He lives in her, so she lives in Him.

In a few simple words the Church teaches that the greatest event which ever occurred to humanity was the arrival of Christ, and that God loves man, since God saves him from the penalty of the law; that God would save him from harm by giving him aid; that charity is the supreme duty, since by His charity and goodness the Saviour was brought to the Cross; that the Christian must be vigilant in the good because his Master will be the Judge; that he need not fear death because his Master conquered it and because he himself is destined to eternal life.

The man who accepts these instructions and believes in Christ can walk uprightly in life. He is armed for defense and for growth. Nothing can arrest his progress. The disciple of Jesus Christ has become the conqueror of the world, not from the standpoint of materialism and brutality, for violence is not in the spirit of the crucified Master, but in the sense of goodness, of abnegation, of sacrifice and of moral dignity. In sowing these virtues as seeds of life He prepares and enriches the human soil until it is capable of all culture and of all harvests.

But since believers in their intelligence seek to find reason for elementary dogmas, it is necessary that we explain to them, in the measure of our imperfect and always limited knowledge, the facts and details for the human and divine life of Jesus, the words He spoke, the laws He formulated, His manner of teaching, evangelizing, combating, suffering and dying. The history of Jesus is the foundation of faith. Evangelical doctrine, moral Christianity, culture, hierarchy, Church dignities all rest on Him. Thanks to the work of educated teachers, the doctrines of Jesus, His moralities, His faith and His Church have become, little by little, the object of distinct science, perfected, organized, responding to the legitimate aspirations of believers who would be men of faith and men of science equally; and the life of Jesus Christ must, in its details, meet the exigencies of history. The partisans of those called the critical school will say: The Christ of dogma and of tradition, the Christ of the Apostles and the Evangelists, interpreted according to the doctrines of the Church, is not and cannot be the Christ of history. This ideal Christ, God in man, Spirit Incarnate, conceived by an unknown miracle, calling Himself the only Son of God, in the absolute and metaphysical sense, multiplying miracles, speaking as the fourth Evangelist makes Him speak, rising again three days after death, ascending to the heavens in the face of His disciples, after forty days—such a man is not real! He exists only in the pious fancy of His believers who have created Him piecemeal. The true Jesus, the Jesus of history, was born as are all other men; He lived like them; He did no more miracles than

they! He taught a purer morality, and founded a religion less imperfect than others. Like all reformers, as a rule, He succumbed to the jealousies of His contemporaries. Becoming the victim of Jewish hatred and dying as we die, He has neither ascended to heaven nor is He living with God!

I revolted (pardon the phrase) not only in my Christian faith, but in my impartiality as a man, at this contradiction. Convinced that Jesus was the invisible God in a human form resembling our own, I, as a historian, regard Him as still living, such as He was, in this double nature.

The question of His divinity has divided the greatest minds since the advent of Christ, and it will create division to the end. It is already a strange phenomenon that Jesus alone disposed of a problem that never sleeps in the consciousness of humanity—a problem that always excites the emotions. I shall permit myself here to make a simple historical reflection addressed to unprejudiced men, to true critics with open minds.

This violent contradiction and contention of which Jesus is the object was prophesied. It shall last as long as the world; it afflicts the Christian, but it does not astonish or trouble him; he sees the signs of his Master. It is the product of living the life of Christ.

While His Disciples, in reply to the question, said: "You are the Christ, the Son of the living God," the Jews said: "He is but a prophet;" others, blinder, called Him a blasphemer and a conspirator.

After He had left the earth, and while His Apostles preached in the Jewish synagogues, the Messiah, God and man, filled with the wisdom and goodness of God the first sectaries, the Nazarenes and Ebionites would seem in Him nothing but a man.

The contention on this point continued for centuries. A Pagan philosopher, Celsus, without denying the miracles of Christ, ridiculed His doctrines, calling them absurd, and His cross he called infamous. Origen refuted Him and proclaimed with his mighty voice the divinity of his Master. Since then the ages have advanced; the crucified One has

grown, destroying paganism, absorbing philosophy, dethroning empires, conquering the earth, civilizing the barbarian, creating a new world!

With what reason, then, did the Jews anathematize Jesus and kill Him? Pagans like Tacitus, Suetonius and the honest proconsul of Bithynia, Pliny the younger, disdained Him and looked upon His Disciples as a detestable sect. Philosophers like Celsus bore Him down with their wisdom, while the Apostles adored in Him the Son of God.

If Jesus was indeed but the wretch despised by Jews and Pagans, how has He carved on earth such a pathway? How has He founded a religion that dominates the earth? Were He merely human, the achievements would be inexplicable, and it is the popular proof that Jesus is what the Church affirms Him to be.

We must not confound criticism with history. Though inseparable from each other, they must remain distinct. In its general sense criticism is the exercise of the judgment, a faculty essential in all reasonable beings. To criticize and to judge are synonymous terms for judgment, as criticism, first tries to discern the true from the false. This is the first right and the most necessary duty of the mind. Whatever the domain it explores, religion, philosophy, science, literature, aesthetics, even in mathematics, reason must be attentive to discern the real from the apparent, the true, sometimes unapparent, from the false which is frequently most plausible.

Criticism, therefore, cannot be a special science. It is rather a condition of all science. It enters into the logical rules which determine how men shall think fairly and judge justly. These simple considerations demonstrate the vanity of those who would arrogate a monopoly of criticism. The school of criticism is the school of all the world. Each has a right to claim and to exercise it. The most ordinary temptation of the cultivated mind is to desire to criticize too much, to overjudge, to criticize even that of which he knows nothing. The sage moderates this intemperance. He learns to judge only what he knows, never forgetting that his knowledge is limited and his ignorance immeasurable.

One may be a good critic in philosophy and a very poor judge of religion or history. Certain human sciences demand not only the speculative mind, but a long experience.

Moral doctrines are much better criticized even by the ignorant who have experimented with virtue than by the skeptic who doubts the austere joys of sacrifice.

The saints who lived on the word of Jesus will always understand Him better than the exacting Pharisees who repelled Him and knew not the Saviour. A delicate taste distinguishes shadings which escape the chemist.

As applied to history, the critic has a well-defined duty. The object of history is to state facts; that is, the facts of the past being known to us by documents, and the documents being the records of witnesses more or less immediate to the facts themselves, the critic should examine the documents, facts and witnesses together.

Some facts are absurd; the critic discards them. Some documents are altered or suspected; the critic notices and amends. If some witnesses are unworthy of belief, he unmasks and confounds them.

In all that concerns the life of Christ, the critic has the right and the duty to inspect the documents and the witnesses we adduce. To judge the life, the antiquity and the authenticity of one, the value as testimony of the other, they should examine the nature of the facts in the documents as reported by the witnesses.

CONFESSIO VIATORIS

Unum scio, quia cæcus com essem, modo video.

By

C. KEGAN PAUL

In my early childhood I knew of no church other than that in which my father ministered, and was vaguely conscious that from it there were some dissidents. These were spoken of in the county as Ranters, in the town as Wesleyans and Quakers, the only sects with which I was, however slightly, brought in contact.

The village in which we lived was in the Somersetshire coal-field; the fabric of the church was disgraceful, but no one had dreamed of restoration, the communion-table was a plain four-legged piece of carpentry without a cover, such as might have stood in our kitchen, the whole Service, when there was no Communion, was read in the desk, the Sacrament was administered about four or five times in the year; the surplice was a full white gown unrelieved by any stole or scarf. My father's reading of the prayers was grave and dignified, his doctrine old-fashioned orthodox, his sermons moral essays far over the heads of his congregation, his parochial ministrations above the average of those days.

We were wont to move into the neighboring city of Bath for the winter, where we attended the Octagon Chapel, later Margaret's Chapel, and, on very rare occasions, the Abbey. I believe my elders found something in the Services which aided their piety, but I remember nothing which helped my own. I loathed church-going, but was not an irreligious child. My mother always prayed with her children, and till long after I was grown up always came to me after I was in bed and read me a chapter in the Bible. This nightly reading is among the happiest memories of my youth.

In Bath there were still persons who retained some of the traditions of the High Churchism of Queen Anne's time, and we learnt from them that it was an old and pious use to attend Services on Wednesday and Friday. There was even one chapel attached to an hospital for old men which retained daily prayer. There also lingered the tradition that it was well to practice some self-denial in Lent. An old physician who was very kind to us as children then gave up snuff, and it was the only season in which we could approach him without sneezing.

The first time I was conscious of a dignified Church beyond the Anglican, and no mere body of Dissenters, was when my mother went one Holy Thursday to the Tenebrae Service at Prior Park, and gave me an account of it. She had made acquaintance, how I do not know, with a certain Father Logan, who preached the Three Hours' devotions on that occasion. I think my mother went to Prior Park at times for some years, and all that she told me impressed me deeply.

This was first when I was about ten years old, and then also, or soon afterwards, I found in my father's library a work called Downside Discussions, and read it with profound interest, though as may be well imagined, with little understanding. Some Protestant controversialist had challenged the Downside Fathers to a public argument on the points of difference between Rome and the Protestant Churches, and, strange to say, the challenge was accepted. A public disputation took place, and the matter ended as such encounters usually end, without apparent result. I do not remember any details, but it was clear to me that the Protestant champion had not answered all that was said on the other side.

When I was twelve or thereabouts, two books fell in my way which would have done much to make me a Catholic had there been anyone to guide me; but the impression left on me by them was quite indelible. One was the well-known tale, *Father Clement*. In his recently published life of Mr. Philip Gosse, the naturalist, his son, Mr. Edmund Gosse, tells us that the reading of this work gave his father

the strong abhorrence of Rome which remained with him all through his life; and no doubt such was the effect intended by the author.

On me the influence was quite the other way. The Protestant clergyman in the book, a Presbyterian, but put forward as a type of a Protestant minister, is asked where was his Church before the Reformation. His answer is at once so evasive and so fatuous that it was, to me, impossible to accept it for a moment, while the practices of piety inculcated on the young Papists, and held up for scorn, such as veneration for the saints, fasting, the sign of the Cross, etc., seemed to me meritorious, or at least perfectly innocent. And in so far as the hero, Father Clement, had Protestant leanings, he appeared to be leaving the more for the less worthy course.

The second book was *The Nun*, published anonymously, but known to be written by Mrs. Sherwood, the author of *The Fairchild Family*, *Little Henry and His Bearer*, and other books of a vehemently Protestant character. It is of high literary merit, and is far more true to fact than *Father Clement*. Subtracting certain absurdities of nuns kept in dungeons for heretical opinions, and secret meetings in underground chapels, when the Bishop urges putting a recalcitrant nun to death; "when a limb is affected with gangrene, my daughter, no ideas of false compassion should prevent our cutting it off;" convent life is not ill-described as seen through distorted spectacles.

This book had been given to my mother by her dearest friend, and for that friend's sake it always lay on a table in her room. I read it for its literary charm, till I knew it almost by heart, and here again my sympathies were wholly with the orthodox Nun Annunciatia, the Abbess, and the Bishop, who were not, I was sure, guilty of the deeds attributed to them, rather than with Pauline and Angelique, who escape in the Revolution troubles to become wives and mothers. But there was no one to deepen these vague impressions; and Roman priests and nuns, however interesting, were much like the characters in my fairy tales, denizens of a world into which I never expected to enter.

From the age of eight, when I went to a private school, till my entrance into Eton at thirteen, my school life had little influence on my religious life. Such as it had was harmful. Crossman's Catechism, which we learnt, is to me now a mere name. The headmaster and his wife, who gave us religious instruction, were cruel in temper and disposition, so that many of us were set against all that came from them, though I have no doubt they meant to teach us aright.

At Eton much was changed. There, for the first time, I heard a chanted "Cathedral Service," and weekday prayers in church without the weariness of a sermon; there, in 1841, such of us boys who were inclined to think, and who read the newspapers, became conscious of the great stir in Church matters which was going on at Oxford; a few of our masters were falling under the influence of the new theology, and this could not be without its effect on the boys.

It had its bearing on our minds, but to an extremely limited extent on our lives. There are lads who, by the grace of God, have in them a natural and ingrained purity of soul, and a revolt from every wrong word and deed, an instinct against evil, which preserves them in ignorant innocence through the perils of boyhood; but as a rule an average English lad is neither ignorant nor innocent. When he ceases to say his nightly prayer at his mother's knee, there is no one who enforces on him the connection between religion and morals; no one, except from the distant pulpit, ever speaks to him of his soul; no one deals with him individually, or attempts to help him in his special trials. A father is, as a rule, shy of his son, tutors are apt to treat all moral transgressions as school offences, and are unwilling to see what is not forced on them, so that the boy's soul shifts for itself, and for the most part fares badly. I can truly say that for the five years I was at Eton, between the ages of thirteen and eighteen, no one ever said one word to me about my own religious life, save always my mother, but she could know nothing of a boy's dangers, and was as one that fought the air.

But as a mere matter of intellectual opinion, Church questions were extremely interesting. The Christian Year be-

came known to me almost by heart; it, and still more the *Lyra Apostolica*, Miss Sewell's books, and among them especially Margaret Perceval, put before me the Anglican Church theory, which I accepted with eagerness; nor was my pleasure and acquiescence in it disturbed even by the caricature of it which I found in *Hawkstone*, a foolish and impudent book, though written by a very able man, Miss Sewell's brother, the Rev. William Sewell, soon to become my tutor at Exeter College, Oxford.

I went to Oxford prepared to be a very High Churchman, and matriculated at Exeter, then a High Church College, the Rev. Joseph Richards being Rector, and Sewell senior tutor. A first cousin, who had obtained a scholarship at Trinity the year before, was already among the very highest of high undergraduates, and I became intimate also with a set of Christ Church students greatly under the influence of Dr. Pusey; so that on the religious side of Oxford life there was much to affect me.

My most intimate friend among the more thoughtful men in College, had brought up to Oxford far more definite Church tradition and practices than I. Had Sewell not been my tutor, I should have been, no doubt, wholly and completely a member of the High Church party; but no man ever made a serious cause more ridiculous than he. To a minute and scrupulous insistence on ritual, as then understood, and a burthensome and penitential life urged on all without reference to previous training or individual fitness, he joined a distrust and horror of Rome that were comic in their exaggerations. It was said that, like the old lady in Cranford, who rolled a ball under her bed each night, and only when it came out on the other side, was sure no burglar was concealed there, Sewell looked in the same hiding place to find a Jesuit; and it is certain that even Eugene Sue's belief in the machinations of the Society was not more intense than his.

The set with which I mainly lived was not a religious one, but rather the cricketing, boating and riding set, men of good morals for the most part, who were in no degree devout. In more serious hours, however, my sympathies were

all with the High Church party. I was careful to attend any church at which Dr. Pusey was announced to preach, read Newman's sermons to my mother and sister in the vacations, and, unknown to my Oxford friends, endeavored to do some little district visiting among the poor, in a fitful way, under the direction of Rev. William Knott, Fellow of Brasenose, afterwards Vicar of St. Saviour's, Leeds.

In my third year I knew well a lady living in Oxford, who was herself in the habit of going to confession to Dr. Pusey, and was by her introduced to him. He invited me to see him, and I came to know him fairly well, but was never attracted by him, and should not have dreamt of making him my confessor or my familiar friend. The lady in question, much to her husband's annoyance, fitted up an oratory in her house, in which she had strange Services, more Roman than Anglican, but I never attended them, nor could I enter into her feeling when on meeting her one day in the street, she said, "Oh, my dear friend, the Father (Pusey) tells me we may not go to Rome." I assured her that I had no intention of going, but that, if I had, the Father's saying I was not to go would have no weight with me. I am afraid she never forgave me, though I remained an intimate friend of her excellent husband rather than of herself during the remainder of my Oxford career.

In my vacations, more than in Oxford, I saw the High Church party at its best. Much of my time was spent with the family of a member of my College. They indeed "lived the life," holding much Catholic doctrine, adopting many Catholic practices with a simplicity, earnest piety, and thoroughness very beautiful to witness. The eldest daughter was then an intimate friend of Miss Sellon, taking much interest in the attempt at the revival of Sisterhoods in the Church of England, and is now a Catholic nun of the Order of St. Dominic. The remainder of the family are still satisfied with their half-way house. I should probably been more closely identified with them and their opinions but for the influence on my life of one of the most remarkable personalities I ever met, who drew me off for some years in quite another direction.

This man was Charles Kingsley. When I first knew him he was about eight or nine and twenty, in the full vigor of his manhood, and had just become celebrated among us young Oxford men by the publication of *The Saint's Tragedy*. I first met him at a breakfast given by his old schoolfellow, Cowley Powles, one of our Exeter tutors. Kingsley and I, Powles being engaged with his lectures, walked to Iffley on that morning, and the geniality and versatility of his nature impressed me as I have never been impressed by any other man, save one who in a degree resembled him in his enthusiasm and high-bred courtesy, James Brooke, Rajah of Sarawak.

Kingsley had come to Oxford to see some young men who were intending to take Orders, one of whom might serve him as a curate at Eversley. He selected one of my old school fellows, whom I visited in the following summer. The curate's lodgings were limited in accommodation, and I had to sleep at the village inn. We dined with the Kingsleys on the first evening of my stay, and early next day I received a note characteristically dated, "Bed, this morning," asking me to transfer myself and baggage to the Rectory. I did so, stayed weeks instead of days, and for some years thereafter Eversley Rectory became to me a second home.

A large part of Kingsley's character, and a charming description of his life, is given in the *Memoir* by his widow. The defect of the book is explained by the fact that it was written when the sense of her bereavement was very recent, so that the work is pervaded by a certain solemnity and gloom which were quite alien to the nature of the man as his friends knew him. No doubt like most persons of exuberant temperament, Kingsley had his moments of deep depression, and he was towards the end of his life a disappointed man, but at the time of which I speak he was characterized by a sunny joyousness, an abounding vitality, and a contagious energy which were most attractive. He was in no sense a learned man, nor a sound scholar, nor a deep theologian, nor a well-read historian; he knew more of science than of all these put together, yet was not really

scientific. But on almost all subjects conceivable he had read enough to talk brilliantly without any inconvenient doubt of his entirely sufficient equipment.

To young men, still in course of formation, this corruscating person, ten years older than ourselves, but young in mind, and a born leader of men, came as a kind of revelation. We had never met any one like him, nor indeed have I ever since encountered any one so impressive to the young. What was most attractive to me, and of course not to me alone, was that this man, so varied in knowledge and so brilliant in talk, athletic in habits and frame, a first-rate horseman, keen sportsman, good quoit player, was also a man of prayer and piety, filled with a personal, even passionate, love to Christ, whom he realized as his Friend and Brother in a fashion almost peculiar to the saints.

His reading of the Bible, whether at family prayer, or in church sounded like a true message from God; his sermons, thoroughly unconventional, written in admirable English, were vigorous, reverent, and inspiring. He knew every man, woman and child in his scattered parish, and, with less effort than I have ever seen, with less sense of incongruity, could pass from light badinage in any casual meeting to deep religious talk on the state of his interlocutor's soul. He was, theology apart, the ideal pastor of his people, living among them and for them, rarely in those days going beyond the bounds of his parish, wholly devoted to what he believed his divinely given work.

In his opinions Kingsley belonged to what was called the Broad Church School, though he disliked the term, and never would allow it to be used. The Athanasian Creed was not recited in Eversley Church in those days, though Kingsley joined a society for its defense towards the end of his life, and the absence of anything which now would be called ritual was remarkable.

I remember that when the curate preached, and Kingsley's part of the Service was over, he was wont to put off his surplice, and take his place in his usual dress in the pew under the pulpit by his wife's side. When the sermon was ended,

he would stand up there in the pew and give the blessing in his cut-away coat, without vestige of ecclesiastical garment.

But the Services, if unconventional, were reverent, and whatever deductions might be drawn from his omissions, Kingsley's teaching was sound on the great doctrines of the Christian faith, as expounded in the Anglican formularies. He was kind and tolerant to Nonconformists and their doctrines, and the whole vials of his wrath were reserved for Rome and the priests of Rome. On the Catholic laity he looked with compassion as foolish souls beguiled by liars. In his first novel, *Yeast*, he introduces a priest named Padre Bugiardo.

A man of this vehement and vigorous nature could not but have great influence on young men. My own desire for many years had been to take Orders in the Church of England. But my career at Oxford had brought doubts about religion, still more about my own fitness for the work; the High Anglican theory had broken down, and with it had gone much of my childhood's faith, no authoritative interpretation of Scripture had ever been presented to me, and I was attracted by the plausible ingenuities of German criticism. I began to wonder whether there were indeed a Divine message for men, and if there were, whether I had the skill or the worthiness to hear it and deliver it again. The formularies of the Church had come to seem fetters on free research, which, as I now see, means only that each man may think what he pleases.

Kingsley, who mixed with his religion eager democratic politics, a care for the poor which verged on socialism, and a strong hatred of shams, endeavored, and with success, to persuade such as I that work brought the solution of all doubts; that not in cut and dried forms of theology, but in a zeal for God, lay the motive power of a parson's work; that if the Church of England needed widening it was to be done from within. I was moved with his enthusiasm, and felt with his feelings; to be a parson after his pattern was my aim, and a desire to help my fellow-men seemed as a call from God. My mother had always wished to see me a clergyman, and her death, with the deeper feelings it

brought, gave me a push forward in the same direction. I accepted the curacy of Tew, in the diocese of Oxford, and was ordained deacon in the Lent of 1851.

Though Tew was a small parish, the work was considerable. Like most young clergymen of that date I had absolutely no theological training, and the mere duty of preparing sermons sent me to a course of reading which kept me well employed. When I consulted Kingsley on what to read, before my ordination, he advised me to read the Bible, without note or comment, and to let it tell me its own story, and Maurice's Kingdom of Christ. That seemed to him sufficient theology for the task, and the Bishop's requirements were hardly more. It is difficult to recall with precision what books were my study in my year and a half at Tew, but it was in a degree systematic and thorough, and gained me some grasp of scientific theology.

The clergy around were High Churchmen, some of them extremely so, and it soon became plain to me, that whatever the doctrinal teaching, the whole work of a parish, to be effective at all, except in the hands of a Kingsley, must be conducted on Catholic lines. And so, putting any deep thought aside under the stress of work, I became a more decided High Churchman in practice, and in some points of doctrine, while in others I remained latitudinarian. The standard of parochial work was high, and the clergy were kept up to the mark in this by the Bishop. Samuel Wilberforce was never to me an attractive person, indeed I disliked and distrusted him, but there has rarely been his equal for impressing a uniform stamp on the men who came under his sway, and for exacting to the full the tale of mechanical work. As all readers of his Life now know, he was always intensely Protestant, and his gross unfairness to Rome made me more tender to her supposed errors. But in Oxfordshire, as in Somerset in my youth, I knew no Catholics, and the murmurs and airs that reached me from the Church soon died away.

After eighteen months at Tew the work grew lighter; the schools had been organized, the church at Little Tew was built, mainly through me; I knew every soul in the two vil-

lages, and wished for a larger parish. The Bishop came to Tew for a confirmation, and asked me to take charge of Bloxham, a large and neglected village a few miles off, close to Banbury, a charge which I accepted with pleasure.

The circumstances of the parish were remarkable, as showing what was then the state of the Church in some bye-places of England, even in so stirring a diocese as Oxford. The incumbent was ninety years old, but hale and strong. He had been appointed to the living more than fifty years before, in exchange with a man who had died soon thereafter, so that Eton College, with whom rested the patronage, had in fact been kept from its exercise for half a century. His neglect of the parish had been scandalous; the Communion was administered but thrice a year, on Christmas Day, Good Friday, and Easter Day.

Not long before I became curate, the wine for this rite, which was always set on the table in a black bottle, was unopened. The Vicar turned to the communicants and asked "if any lady or gentleman had a corkscrew"; one in a pocket-knife was produced, and the Service proceeded. The curate was over seventy, but in much feebler health, and not more active than the Vicar. The scandals connected with the Services, and the neglect of parochial visiting became so flagrant, that the Bishop suspended the curate from the exercise of his functions, and made the Vicar place the whole administration of the parish in the Bishop's hands, in consideration of which the Bishop promised not to proceed against him. It was a somewhat high-handed and arbitrary measure, but no doubt substantial justice was done.

On the day my ministry at Bloxham began, the Vicar died suddenly, but as the Provost of Eton at once announced his intention of offering the living to a gentleman who was a chaplain in India, it was clear that six months of work lay before me, and I turned to this with a will. Never did a neglected parish respond so cordially to what was done for it. The Bishop made a great point of my endeavoring to know all the parishioners, to revive the schools, which had dwindled almost to non-existence; he insisted on frequent services, celebrations of Holy Communion monthly,

and announced a confirmation, for which I had to prepare the candidates. The people welcomed zeal, often I fear without knowledge, and the duties were so incessant that there was no time for thought, or for reading.

At the end of six months the living was filled, and, somewhat overwrought by a spell of exciting and laborious work, I accepted a tutorship to teach two little boys in a family who were going to reside in Germany for at least a year. We went abroad in the late autumn of 1852. I had now settled down into that phase of thought which seemed to satisfy me. I was a latitudinarian in teaching and a High Churchman in external observances; the controversy between the Churches had ceased to interest me, and there was no reason to suppose I should adopt other opinions than those into which I had drifted. The friends with whom I was travelling were themselves average English Church people, with a strong desire that they, and especially the children, should not lose touch of English ways. We had, therefore, our own Services each Sunday. I rarely strayed into the Catholic churches, either at Carlsruhe, or afterwards at Constance.

I made the acquaintance of no or but few, Catholics, and the tuition of the boys, and my own German studies, left scanty leisure for much else. It was a dreary, stagnant time, in which I found no intellectual companions, and at Constance, in the following spring, a long and serious illness left me weak and prostrate. *Pauci infirmitate meliorantur*, says Thomas A Kempis, and his words were found most true. I began to pine for some real work in my clerical capacity once more.

This came in most pleasant shape. My old tutor became Head Master of Eton, and, always one of my kindest friends, wrote to tell me that a conductship or chaplaincy at Eton was vacant, which might be mine for the asking. This involved Service in the College chapel, and also the curacy of the parish. I accepted the work gladly, and entered on it in the autumn of 1853. My tutor had wished this chaplaincy to be a stepping-stone to another post, which he was soon able to offer me in conjunction with it; that of

Master in College, in which I was to have the supervision of the seventy scholars on the foundation, my rooms adjoining and communicating with the boys' buildings.

In dealing with this task, very arduous, but at the same time one of exceeding interest, the necessity of one of the main practices of the Church soon became manifest to me, though I was far from grasping all that it meant. To direct a boy's conscience, to aid him to resist sin, to gain his confidence without any fear that his transgressions would be considered as school offences, and with a certainty that all he said was absolutely inviolable, it was necessary that something very like confession should enter into the relation between many of those entrusted to my charge and myself.

It was certainly a help such as they had never had before, one for which I had sighed in vain in my own school days, but even when I saw the blessing I recognized only the human side of it. It was a relief to tell another person all the actions and all the thoughts which interfered with a holy life, and the fact that the recipient of the tale did not turn away, but rather gave sympathy, advice and consolation, became a sign and pledge that God, more loving than man, would not reject the penitent, and induced those who might have despaired or become hardened, to cast themselves on the mercies of God. But there was in all this no belief and no teaching of true sacramental confession, itself the access to God, followed by valid absolution ratified at the time in Heaven, thus, and thus only, communicated to the sinner.

There were those among the authorities, both Fellows and Tutors, who objected strongly to the influence I gained over some of the boys, and to my supposed High Church teachings and practices, but the Head Master gave me his full sympathy, and his entire sanction for coming as near to the administration of the Sacrament of Penance as in my position, and in my ignorance, it was possible to come.

But I was far from being a High Churchman in creed. Neologian criticism, which I read more and more, took increasing hold on me, and I had got completely on the wrong path. The traditional teaching of the Church once set aside, or rather never understood, the student necessarily dwells

on the human, to the exclusion of the Divine, element in Holy Scripture, and wanders in the Bible like the Ethiopian servant with no man to guide him. My reading taught me to minimize dogmatic teaching, to hold the least possible doctrine compatible with a love for a somewhat stately ritual, chanted Services, and frequent celebrations of Communion, in which pious remembrance of Christ's Death, for it was to me no more than this, there seemed for myself and others great help towards a spiritual life.

The work among the boys was thoroughly happy. Some of those who had been at the head of the school when I was first appointed Master in College returned to work as Assistant Masters, and with these I lived in pleasant, elder-brotherly intimacy.

But the Head Master became Provost, and I was not on the same terms with his successor; the rooms appointed for the Master in College were no longer suited to the needs of my family; it was necessary to think of a change.

A College living in Dorset was offered to, and accepted by me, and I left Eton once again, with regret for the past and hope for the future. I remembered Kingsley's happy work at Eversley, and hoped to carry it out in my own sphere. He however, had believed with all his might the faith he professed; I was soon to find doubts and perplexities at every turn.

The chaotic state of parties, dogma and discipline in the Church of England was forced at once on my attention. For many years, up to about four before the time of which I am now speaking, the Vicar had been non-resident, and the curate in charge was a pronounced, even extreme, Low Churchman. On the death of the Vicar, the living fell into the hands of a very prominent member of the ultra-Tractarian party, who at once established daily Services, and ornate ritual, restoring the church well, and contradicting in his every word and deed the teaching and example of his predecessor, who moved only to the next parish, and did all that in him lay to neutralize the work of the new Vicar.

When this gentleman was preferred to a benefice in another county, the Bishop frankly told me he wished for no

Broad Churchman, and would, if it were possible, have refused to accept a man of my opinions, which had become known by various essays contributed from time to time to current literature. But as he could not help himself, he trusted I would at least continue the outward character of the Services now fixed in the parish, which indeed was quite in accordance with my own intention.

It struck me, however, as most grotesque, that the chief pastor of a diocese should have no voice whatever in the selection of the men appointed to serve under him, no power to inhibit what he considered false doctrine, and should have to appeal to the forbearance and good sense of his clergy to hinder a complete reversal of an established ritual approved by himself. The failure of his attempt to declare Dr. Rowland Williams an heretic, one of the writers in the then notorious volume, *Essays and Reviews*, brought into still greater prominence the weakness of the Anglican Episcopate.

All through the ministrations of three clergymen, Low, High, Broad, the villagers, the farmers, and in great measure the few resident and educated gentry were scarce aware that there were any other than outward differences in the mode of conducting worship; these, and not the doctrines, were points to which objection was occasionally raised, and provided the parson went on the principle of *quieta non movere*, he might preach what he pleased, orthodoxy or heterodoxy, the doctrines of Rome, or Wittenberg or Geneva.

Yet again, for some years, my doubts were silent. The work of a parish was once more profoundly interesting, and the social problems which faced the worker in Dorset were so pressing as to throw for a time intellectual problems into the background. The condition of the agricultural laborer, then *adscriptus gleboe* almost as truly as any serf of old; his wages, sometimes, as low as eight shillings a week, with a dole of mouldy corn, and, if he were a shepherd, the chance of a joint of "braxy" mutton from a sheep which had died; his cottage, in which decency was impossible, cried aloud

for reform, and made a parson who did his work into an agitator rather than a theologian.

Then came the great wave of the Temperance movement in Dorset, and the splendid crusade against drunkenness in my immediate neighborhood by one of the bravest and best women it has been my lot to know. The Laborers' Union and the Dorset County Temperance Association, added to my parish work, and to the preparation for College of pupils under my roof, made acquiescence possible in formulas, which if they did not appeal to me as absolute truth, seemed at least a plausible statement of all that in this life we could attain to know.

But the Laborers' Union accomplished its intention, raising wages by a dead lift at least two shillings a week, while public light, turned on the cottages, brought about there also a reform. We had done much for the Temperance organization, the parson's social and political work had been carried as far as possible; but meantime faith had not grown firmer, rather it had insensibly slipped away.

It is always difficult to say at what moment an intellectual position, long held with loosening grasp, becomes untenable; it is so easy to acquiesce for awhile, so hard to deny what after all the heart continues to desire when the intellect rejects it; but at last I had to face the fact that I could no longer use in any honest sense the Prayer Book of the Church of England, nor minister at her altars, nor preach a definite message when all my mind was clouded with a doubt. I resigned my living, and came to London to take up a literary life.

Now for the first time during many years, I was able to consider my position calmly and fairly. While doing my duties as best I could, it had not been easy to realize how completely I had fallen away from the faith. Now, as a layman, with no external obligation to use words in which it was necessary to find some meaning consistent with my opinions, the whole Services of the Church of England seemed distasteful and untrue. The outward scaffolding on which I had striven to climb to God, every sacramental sign under which I had sought to find him, had crumbled into nothing-

ness. I was in no conscious relation to Him, God had practically no part in my life; though I did not deny Him, nor cease to believe that a First Cause existed; simple atheism is a rare, and perhaps an impossible position. I was content not to know, and to wait.

But in the meantime certain things were abundantly clear. Human relationships exist, the family, society, our country, the race; towards all these we have duties which must be organized; some conception of history, philosophy, and science must be framed, if not depending on God, at least in relation to man. The system formulated by Auguste Comte had long attracted me on its historical and social sides; a friend who, in and since Oxford days, had swayed my life more than he knew, had found it sufficient for himself, and he placed before me the religious side also of this grave and austere philosophy.

It is not a paradox, but sober truth, to say that Positivism is Catholicism without God. And it does, after a fashion, give order and regularity to life, inculcates simplicity of manners, aims at a certain amount of discipline, and caricatures, unconsciously, and with some effect, the sacraments, the cultus of Saints, the place of our Lady in worship, making of Humanity the ideal woman, the great Mother and Mistress of all.

It should in fairness be said that in this faith, if so it may be called, men and women live high, restrained, ascetic lives, and find in Humanity an object, not self, for their devotion. Like the men of Athens, they would seem ignorantly, and under false names, to worship God. And for myself I may say that I doubt if I should have known the faith, but for Positivism, which gave me a rule and discipline of which I had been unaware. The historical side of Comte's teaching still remains in large measure true to my mind, based as it is on the teaching of the Church. Comte had the inestimable advantage of having been Catholic in his youth, and could not, even when he tried, put aside the lessons he had learnt from her.

But Auguste Comte did more for me than this. It may seem strange, but, till I did so under his direction, I had

never read the *Imitation of Christ*. Comte bids all his followers meditate on this holy book, telling them to substitute Humanity for God. The daily study of the *Imitation* for several years did more than aught else to bring me back to faith, and faith back to me.

So long as my Positivism lasted, I brought into it a fervor and enthusiasm to which I had been a stranger, and I was therefore long in discovering that these were unreal and forced. On many Sundays, when the Service was over, I was wont to walk home with a younger friend, whose experiences had been largely my own save that his loss of faith had risen from revolt against the extreme Calvinism which had been presented to him in his youth. He also had wandered out into Agnosticism, and discovered that he needed an external rule against the temptations of life, which for awhile he thought to find in the Religion of Humanity. In long walks across the park homewards in summer and winter noons we both found that the fervor of the Services evaporated, and left nothing behind them; there was none of that sense of a power abiding within us, which the Catholic worshipper brings away from before the Tabernacle even if he cannot always maintain the intensity of devotion which has been granted him during the action of Holy Mass, or in the Benediction Service.

Once more I saw that my soul was stripped and bare, when it had seemed fully clothed. Such also was my friend's experience; and God has given him grace to find, as I have found, the truth after which we both were seeking. Positivism is a fair-weather creed, when men are strong, happy, untempted, or ignorant that they are tempted, and so long as a future life and its dread possibilities do not enter their thoughts; but it has no message for the sorry and the sinful, no restoration for the erring, no succor in the hour of death.

In the training of my intellect and literary faculty, such as it is, one man had always held predominant sway. Those young men who entered on their Oxford careers towards the end of the decade 1840-1850, found that one prophet at least had gained honor in his own country, even if he had experi-

enced also scorn and rejection. John Henry Newman was a moving intellectual force along with Tennyson, Browning, Ruskin and Carlyle. I came to know the two poets, as I know my Bible, if it be not irreverent to say so, in such a way that after a time I needed no longer to read them, because that exact words surged up in memory when thought was directed to them, and there was no need of the printed page. Ruskin and Carlyle delivered their message, and passed on, but Newman abode, and his intellectual influence developed into one that was mortal and spiritual, preparing my soul for the great grace and revelation which God had yet in store.

Like Thomas A. Kempis, so Newman studied day by day, sank into my soul and changed it. Since Pascal none has put so plainly as he the dread alternative, all or nothing, faith or unfaith, God or the denial of God. I had not denied Him, but had left Him on one side, and now, as it were, God took His revenge. This is no place to explain in detail how in sorrow and desolation of Spirit God left His servant alone for awhile, to clutch in vain for some help in temptation, for some solution of doubt, and find none, if it were not God and the old creeds. It were to lay the secrets of the soul too bare to declare minutely, how each hesitation to submit to what was becoming intellectually clear, was followed by some moral or spiritual fall, as though the Father would allow His child to slip in miry ways, if nothing else would teach the need of guidance.

But apart from the direct leadings of God's grace, and the general effect of the Imitation and Newman, it may be well to specify more closely some of the arguments which weighed with me to accept the faith I had so long set at naught.

First, and above all, was the overwhelming evidence for modern miracles, and the conclusions from their occurrence. A study of Pascal's Life, when I was engaged in translating the *Pensees*, directed my special attention to the cure of Pascal's niece, of a lachrymal fistula, by the touch of the Holy Thorn preserved at Port Royal. It is impossible to find anything of the kind better attested, and readers may

judge for themselves in the narrative written of the facts by Racine, and the searching investigations by unprejudiced, and certainly not too credulous critics, Sainte-Beuve and the late Charles Beard.

Next in importance were the miracles of Lourdes, one of which as wrought on a friend of my own, came under my notice. I do not mean, especially in the former case, that these facts proved any doctrines; that the miracle of the Thorn made for Jansenist teaching, or those at Lourdes for the Immaculate Conception; but rather, that the Thorn must from its effects, have been one that had touched the Sacred Head, that the spring at Lourdes could only have had its healing powers by the gift of God, through Our Lady. It was not that miracles having been declared in the Bible made these later occurrences possible, but that these, properly attested in our own days, and times so near our own, made the Bible miracles more credible than they were before, adding their testimony to that which the Church bears to Holy Scripture. And it was on the testimony of a living Church that I would accept the Scripture, if I accepted it at all, for surely of all absurd figments, that of a closed revelation, to be its own interpreter, is the most absurd.

The books which mainly aided me at this period, when I had accepted, in a more definite way than ever before, the being of a God, who actively, daily, and visibly interposes in his creation, were the *Grammar of Assent*, by Cardinal Newman, and *Religio Viatoris*, by Cardinal Manning. Both works postulate God and the Human Soul, and on that foundation built up the Catholic faith. They are very different in their method, and, perhaps, as a rule, helpful to different classes of mind, but both aided me. The re-reading the *Grammar of Assent* as a theological treatise, and with the wish to believe, was quite a different matter to my earlier study of it on its publication, when I regarded it only as an intellectual effort, interesting as the revelation of a great mind, but not as yet recognizing that it had any special message for me. But in these later days it proved to be the crowning gift of the many I received from that great

teacher, who had been my guide through the years of my pilgrimage, little though I knew it.

It is not possible to state precisely the moment at which definite light came upon my soul, in preparation for the fuller day. As Clough says truly of earthly dawn:—

“And not by eastern windows only,
When daylight comes, comes in the light,
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright.”

About 1888 I had light enough to attend Mass pretty frequently, but even then was not definitely Catholic in my belief and sympathies. There was one of my own family, having a right to speak, who distrusted my evident leanings, not so much from want of sympathy with religion, as from a fear that as my opinions had been so long in a state of change, this also might be a passing phase. I said to myself, whether rightly or wrongly I cannot judge, that a year should elapse before I made up my mind on the question, though I began to see which way it must be answered. This was in the spring of 1889; but so weak is memory that towards the end of the year I was misled by a date, and supposed it had been in the late summer.

In May, 1890, I went for a short tour in France, as I had done for some years past, and a profound sense of dissatisfaction with myself filled my whole soul. In other days the cathedrals and their services, the shrines and their relics, places of pilgrimage, venerated images, had all been connected with a faith in which no one who studied the workings of the human mind could fail to take an interest, but they had no relation to my own soul. Now it seemed to me that I was an alien from the family of God, unable to take a part in that which was my heritage, shut out by my own coldness of heart, my own want of will. And as had long been the case, what attracted me most were just those things in the cult of Rome which most offended my companions.

A distinguished ecclesiastic was talking in Rome with a lady who while in England had shown some disposition

towards the Church, but lamented that in the Holy City she had seen much that was to her disedifying, and quite unlike the pious practices she had known at home. He replied, "Ah madame, il ne faut pas regarder de si pres la cuisine du Bon Dieu." It was this which interested me and drew me to it. At Tours, the heap of crutches in the house devoted to the cultus of the Holy Face, the pathetic agony of the engraving of the same, seen in so many churches of that diocese, appealed more to me than the celebration of High Mass in the Cathedral; the rude image of our Lady at Chartres more than many a fairer statue.

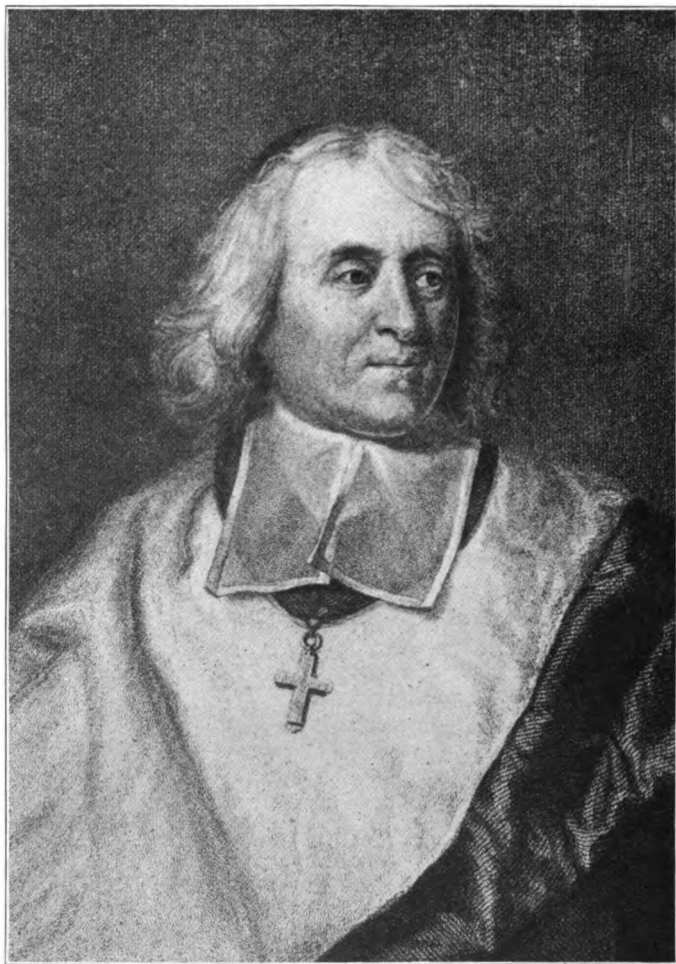
At Beaulieu, near Loches, the end came. We had walked there from Loches, and while my companions were resting under the trees in the little Place, and taking a photograph of a neighboring mill, I remained in the church in conversation with the Cure, who was superintending some change in the arrangement of the altar. We spoke of Tours and St. Martin, of the revived cult of the Holy Face, of M. Dupont, "the holy man of Tours," whom the Cure had known, and at last he said, after a word about English Protestantism, "Mais Monsieur est sans doute Catholique?" I was tempted to answer, "A peu pres," but the thought came with overwhelming force that this was a matter in which there was "no lore of nicely calculated less or more"; we were Catholics or not, my interlocutor was within the fold, and I without, and if without, then against knowledge, against warning, for I recognized that my full conviction had at last gone where my heart had gone before, the call of God had sounded in my ears, and I must perforce obey. But when?

The promise which I had made to myself that I would wait a year was binding on me as though made to one for whose sake I had made it, and the date at which the promise would expire seemed far off. But early in August I discovered that I had been in error as to the time, and that I was already free. On the 12th of August, at Fulham, in the Church of the Servites, an Order to which I had long felt an attraction, I made my submission to the Church, with deep thankfulness to God.

It was the day after Cardinal Newman's death, and the one bitter drop in a brimming cup of joy was that he could not know all that he had done for me, that his was the hand which had drawn me in, when I sought the ark floating on the stormy seas of the world. But a few days afterwards, as I knelt by his coffin at Edgbaston, and heard the Requiem Mass said for him, I felt that indeed he knew, that he was in a land where there was no need to tell him anything, for he sees all things in the heart of God.

Those who are not Catholics are apt to think and say that converts join the Roman communion in a certain exaltation of spirit, but that when it cools they regret what has been done, and would return but for very shame. It has been said of marriage that every one finds, when the ceremony is over, that he or she has married another, and not the bride or groom who seemed to have been won; and Clough takes the story of Jacob as a parable representing this fact. We wed Rachel, as we think, and in the morning behold it is Leah. So the Church bears one aspect when seen from a distance, *ab extra*, another when we have given ourselves into her keeping.

But the Church is no Leah, rather a fairer Rachel than we dared to dream, her blessings are greater than we had hoped. I may say for myself that the happy tears shed at the tribunal of Penance, on that 12th of August, the fervor of my first Communion, were as nothing to what I feel now. Day by day the Mystery of the Altar seems greater, the unseen world nearer, God more a Father, our Lady more tender, the great company of saints more friendly, if I dare use the word, my guardian angel closer to my side. All human relationships become holier, all human friends dearer, because they are explained and sanctified by the relationships and the friendships of another life. Sorrows have come to me in abundance since God gave me grace to enter His Church, but I can bear them better than of old and the blessing He has given me outweighs them all. May He forgive me that I so long resisted Him, and lead those I love unto the fair land wherein He has brought me to dwell! It will be said, and said with



JACQUES BENIGNE BOSSUET.

truth, that I am very confident. My experience is like that of the blind man in the Gospel who also was sure. He was still ignorant of much, nor could he fully explain how Jesus opened his eyes, but this he could say with unfaltering certainty, "One thing I know, that whereas I was blind, now I see."

SELECTED FROM BOSSUET'S DISCOURSE UPON UNIVERSAL HISTORY.

Even were history useless to other men, it would still be necessary to have it read by princes. There is no better way of making them discover what can be brought about by passions and interests, by times and circumstances, by good and bad advice. The books of historians are filled with actions that occupy them, and everything therein seems to have been done for their use. If experience is necessary to them for acquiring that prudence which enables them to become good rulers, nothing is more useful to their instruction than to add to the example of past centuries the experiences with which they meet every day. While usually they learn to judge of the dangerous circumstances that surround them only at the expense of their subjects and of their own glory, by the help of history they form their judgment upon the events of the past without risking anything. While they see even the most completely hidden vices of princes exposed to the eyes of all men, in spite of the insincere praise which they receive while alive, they feel ashamed of the empty joy which flattery gives them and acknowledge that true glory cannot obtain without real merit.

Moreover it would be disgraceful—I do not say for a prince, but in general for any educated man—not to know the human kind and the memorable changes which took

place in the world through the lapse of ages. If we do not learn from history to distinguish the times we shall represent men under the law of nature or under civil law the same as under the sway of the Gospel; we shall speak of the Persians conquered under Alexander in the same way as of Persians victorious under Cyrus; we shall represent Greece as free in the time of Philip as in the time of Themistocles or Miltiades; the Roman people as proud under the Emperors as under the Consuls; the Church as quiet under Diocletian as under Constantine; and France disturbed by civil wars under Charles IX. and Henri III. as powerful as in the time of Louis XIV., when, united under such a great King, alone she triumphs over the whole of Europe.



SAINT CECILIA, PATRONESS OF MUSIC.

GOD'S PRIEST ON THE ALTAR

By

THOMAS A. KEMPIS

PRELUDE

Thomas A. Kempis is the name by which Thomas Hammerken is known to religious history. This spiritually minded divine was born near to the close of the fourteenth century in the town of Kempen. He was ordained a priest at the age of thirty-three years, became a sub-prior twelve years afterwards, and joined the Church Triumph in Heaven when he was ninety-one years old.

The first of the masterpieces of Thomas A. Kempis, which follows this brief introduction, is a translation from his *Imitatio Christi*; the second is a careful rendering into English of his famous work, "*De Vita*," complete. In the selection which we have here, entitled "*God's Priest on the Altar*," Thomas A. Kempis impresses upon us the exalted character of the sacerdotal order, in which a priest clad in his sacred vestments is the ambassador of Christ, whose duty it is to perform the sacred functions of his spiritual office, fully conscious of the dignity of the priesthood and yet praying for himself and all the people in a suppliant and humble manner. As A. Kempis taught, the priest indeed is the minister of God, using the Word of God, and by the command of God; but God Himself is there, the principal Author and invisible Worker, to whom is subject all that He wills and to whose command everything is obedient. The laity who take the pains to read this chapter carefully will gain such a knowledge of the proper attitude in

which to hear mass devoutly, as to be able to follow in spirit, our Blessed Lord through His holy passion and suffering. Thomas A. Kempis points out to us an attitude at mass, which gives the worshipper the same beneficial effects in faith and love as if he or she had witnessed the original sacrifice on Calvary of the Redeemer of the world.

OF THE HOLY DISPOSITIONS WITH WHICH THE PRIEST SHOULD CELEBRATE MASS, AND WITH WHICH A CHRISTIAN SHOULD ASSIST AT IT, IN ORDER TO HEAR IT WITH ADVANTAGE

The priest, by his ordination, has received the power of consecration, so that, according to St. Augustine, God, as it were, becomes again incarnate, and takes upon himself a new life, in the hands of the priest by virtue of his word. It is this power which, in some sense, makes him superior to the angels, and exalts him in dignity above all other creatures.

Such being thy exalted dignity, O priest of the Lord, how great must thy obligations be! Thy endeavor should be to cherish within thee, throughout the day, the same dispositions with which thou shouldst approach the altar. Keep thyself closely united to God, recollected in His presence, faithful to His graces, and diligent in all duties; cherish continually within thy soul, and offer to Jesus Christ the sentiments, and, as it were, the condition of a victim entirely devoted to His glory, and the salvation of souls.

When thou celebratest this adorable sacrifice, endeavor, first, to effect within thy own interior what Jesus accomplishes upon the altar, to humble thyself most profoundly, and immolate thyself and thy petitions to God. Secondly, unite the sacrifice of thy soul to that of the body and blood of Christ; enter into His sentiments and dispositions; as the minister of the sacrifice which He offers to His eternal Father, by thy means, for the salvation of men; offer thyself a victim of love for that God, who Himself becomes the victim of His love for thee. Cease

to be thy own, and become entirely His, as he becomes entirely thine upon the altar, that He may live sacramentally in thy heart, and consummate the great work of thy salvation.

The priest, who feeds upon God and is every day nourished with His body and blood, should live only for God, says St. Augustine; and if the priests of the old law were required to live holily, because they offered bread and incense to the Lord, how much more perfect should the sanctity of the priests of the new law be, who every day offer God to God Himself! How pure, exclaims St. Chrysostom, should that hand be which immolates the body of the Word incarnate! how spotless that tongue which is purpled with the blood of Jesus! and how clean that heart into which the infinite purity of a Man God is received together with all His other attributes.

Reflect then, O priest of the Lord, that Jesus Christ, the great High Priest, celebrates mass in thy person, and that as thou art invested with His power to consecrate upon the altar, so thou shouldst also be animated with His Spirit, and conform thy life to His divine example. When thou dost pronounce the words of consecration, give thy all, thy heart, and thy whole self, together with the sacred words which thou utterest.

Whilst thou art putting on thy vestments, meditate on the mysteries of Christ's passion, which they represent, and beg pardon for thy sins, which were the cause of all his sufferings.

When going to the altar, reflect that thou art accompanying Jesus Christ in spirit to Calvary, and that thou art going to behold Him, with the eyes of faith, mystically die by thy hands.

At the foot of the altar, ask pardon for thy sins and for those of all the faithful whose place thou holdest as their agent and mediator.

At the Gloria in Excelsis, beseech God to bestow upon thee, and upon all who assist at the holy sacrifice, an efficacious will to be saved.

At the Epistle, conceive a holy desire that Christ may

be born on the altar, and in the souls of all; such a desire as the prophets had for the coming of the Messiah and the apostles to establish Jesus Christ in the hearts of all mankind.

At the Gospel, enliven thy faith and animate thy zeal; thy faith, to believe and to practice the gospel, and thy zeal, to instil its maxims into others.

At the Credo, beseech the Lord that thy life may be conformable to thy faith.

At the Offertory, offer the sacrifice of the holy mass to the honor of God, in thanksgiving for His blessings, in atonement for thy sins, to obtain all those virtues necessary for salvation, and for the relief and consolation of the souls in purgatory.

At the Canon, transport thyself in spirit into heaven; and endeavor there to enter into the disposition of the Blessed Virgin and of the apostles, that through thee He may be born again upon the altar, and in the hearts of all the faithful.

At the Consecration, let all yield to God, who comes upon the altar at thy word, and takes upon Himself as it were a new life.

Join thyself to His intentions, pray through His merits, immolate thy whole self to Him; and, overflowing with His love, present Him to His eternal Father, for the living and for the dead.

At the Pater Noster, enter into sentiments of perfect confidence in Jesus Christ.

At the dividing of the host, which mystically represents the death of Jesus Christ, beseech Him to assist thee in perfectly dying to thyself, in giving thy whole heart and affections to Him, and to bring thee to a holy life, and a good death.

At the Communion, renew thy faith in the God whom thou receivest, thy confidence in thy Saviour, and thy love for thy Father, who comes to take possession of thy heart, and to give thee Himself as thy inheritance. Say to Him with thy whole soul and all thy powers: Be Thou the God of my heart, and my portion for ever.

After the Communion, return thanks to Jesus Christ for having given Himself entirely to thee, and beseech Him that nothing may any more separate thee from Him.

In a word, let both priests and people, after having celebrated or after having heard mass, endeavor, by a life of separation from the vanities and pleasures of the world, by mortifying their passions, and by wholly applying themselves, to their duties, to make themselves, as St. Augustine says, the one, priests of the Lord according to the spirit, and his victims according to the flesh; the other, priests, not in character and in power, but in intention, by entering into the views of Jesus Christ upon the altar. Remember how the pagans returned from Calvary, penetrated with a lively faith in Jesus Christ, overwhelmed with sorrow for their sins, and truly changed and converted; and reflect how much more you ought, after having celebrated mass, which is the same sacrifice as that of Calvary, or, after having heard it, to be filled with contrition for your offenses, and resolved to live henceforth by faith and by hope, and as victims of the love of Christ Jesus our Lord.

Prayer—To obtain from God the grace of saying and of hearing mass well.—O Lord, who in the adorable sacrifice of the mass art thyself both priest and victim, immolating thyself, by the priest's ministry, to the justice of Thy Father for the salvation of men, grant that we may sacrifice our hearts in union with the sacrifice of thy body and blood, and endeavoring to produce in our souls the same that thou effectest upon the altar, employ ourselves, during the holy mass, in the exercises of profound humanity and prayer, and offer ourselves as victims for thy people in and by thee.

We offer up this adorable sacrifice, which is the same as that of Calvary, to thy honor and glory, in thanksgiving for all thy benefits, to obtain the virtues necessary for salvation, and to bring down thy mercy upon us in the forgiveness of our manifold offenses. Grant, O Jesus, that the sacramental life which thou assumest on the altar may become for us, by real or spiritual communion,

the source of a new life. As thou takest place of the substances of bread and wine, by their destrucion, so do thou take place of our self-love in our hearts, and, destroying all that is estranged from thee, establish thy love in place of our self-love, and let every thing give way to thee.

O adorable victim of our salvation and love! as thou makest choice of our hearts for the consummation of thy sacramental life, be pleased to complete in us the sacrifice of self, which would separate us from thee; suffer us not, whilst we feed upon the Lamb of God, to live only as men, but enable us to imitate thee in the practice of those virtues which in the holy communion thou comest to imprint in our souls. Amen.

CHURCH MUSIC

"At last divine Cecilia came,
 Inventress of the vocal frame;
 The sweet enthusiast from her sacred store,
 Enlarged the former narrow bounds,
 And added length to solemn sounds,
 With nature's mother-wit and arts unknown before."

—Dryden.

The power of music over human emotions was acknowledged long before we have any trace of its beginnings as an art. Music owes its evolution entirely to man. Painting, sculpture and poetry, apart from the media which they employ, necessarily involve a reference of nature. Music, in so far as it relates to its subject, could exist if there were no world of nature at all. It is at once sensuous and spiritual. Its direct appeal is made to the auditory nerve. But it has certain qualities which penetrate beyond and reach an aesthetic faculty which we have every right to call the soul. Beethoven wrote on the Mass in D, "From the heart it has come, and to the heart it shall penetrate," and all true music may take those words for its maxim.

The Bible itself bears frequent witness to the power of music exerted by even so imperfect an instrument as David's harp. "When the evil spirit was upon Saul, David took an harp, and played so Saul was refreshed, and the evil spirit departed from him." The most patient of men speaks of those "who take the timbrel and harp and rejoice at the sound of the organ." The early Fathers of the Church also frequently testify to the emotional power and value of music. St. John Chrysostom said of it: "It hath a sweetness and utility, and glorifieth God, purifieth our hearts, elevateth our contemplations and helpeth to make us wise unto salvation." St. Augustine speaks of the "way music has of soothing whatever passions hurt the soul, repressing sensuality and moving to holy contrition and godly sobriety." St. Basil, describing the power of music to repel demons and lure the ministry of angels, further says: "It hath pleased him to borrow from melody that pleasure which, being mingled with heavenly truths, conveys them as by stealth into our minds." The most striking testimony to the ethical influence of music is to be found in the writings of the Greek philosophers. The forms of music in ancient Greece were known by national or tribal names, which are called modes. Of these four were more commonly used, namely, the Dorian, Phrygian, Ionian and Lydian. Each of these was regarded as capable of arousing particular emotions and of acting on the mind in a way to exert an important influence on the formation of character. Both Socrates and Plato mention it as a serious consideration to choose wisely those musical forms to be used in state education. Socrates says: "Give me the mode which will imitate the accents of a brave man enduring danger and distress, and fighting with constancy against misfortune."

There was a *Te Deum* Dante thought he heard in accents blended with sweet melody; the strains came over his ear even as the sound of choral voices that mingle with the organ in solemn chants. The delight in music is universal. It is discovered in all races and in all ages. It

even anticipates the terrestrial history, for in the Book of Job, the oldest in the world, we read that God Himself said: "Where wast thou when I laid the foundations of the earth, when the morning stars sang together?" Music has been rightly called the "language of heaven." The modern church organ is the development probably of the shepherd's pipe, corresponding to the pipe of Pan in the Greek mythology. Consisting at first of only one or two, it afterwards comprised seven pipes made of reeds and differing from each other in length. If music is the expression of human emotion, does it not follow naturally that sacred music should be the expression of purely religious emotion? We are, therefore, not content that certain tunes should have been written for the Church; we contend further that their composers should be those who in their souls have experienced the emotions they musically express so as to arouse similar emotions in others.

"If you wish to touch my heart," writes Horace to the poets, "you must begin by showing me that you have touched your own." It can hardly be doubted that religious feeling was one of the earliest motives for calling music into existence. Love, ecstasy and devotion are states of mind most liable to foster a musical utterance. One of the features which distinguishes the Christian religion from all others is its quietness. The early Christians discouraged all outward signs of excitement, and from the very beginning, in the music they used, reproduced the spirit of their religion—an inward quietude. All the music employed in their early services was vocal, and the rhythmic element and all gesticulation were forbidden.

The Christian Church first took up the antiphonal method of singing of a melody by men an octave lower than it is sung at the same time by boys; the process has been miscalled by us, "singing in unison." Among the Christians it meant the responsive singing by two choirs. It is to St. Ambrose, Bishop of Milan, that the credit belongs of having made the first arrangement of sacred music. St. Ambrose adopted the responsive singing be-

tween two choirs of the verses of the Psalms and he also rearranged the hymns for the regular services of the Church. St. Augustine tells us in his "Confessions" that he was moved to tears as he heard these hymns sung by the great congregation in the Church of Milan. The next improvement in church music was instituted by the Pope, St. Gregory. He rearranged the Ambrosian hymns, with their melodies, and his style is known as the Gregorian, from its author's name. One of the latest inventions in the development of harmony was counterpoint. In general, counterpoint means a new voicepart added to one already existing; this voice is an individual, distinct and independent part, not merely a natural bass. Palestrina produced a mass which has been the model of sacred composition ever since its first rendition. It is called the "Missa Papae Macelli." The presence of a soul within it immortalized Palestrina's work. It was his work to breathe into music the breath of life; to lift it from the dry formulae which stifled it and gave it an aesthetic beauty. To his work Palestrina brought the qualities of heart and mind which are a *sine qua non* in the composition of sacred music. Notwithstanding the beauties of the Palestrina school, the Gregorian chant still remains one of the most perfect in the expression of religious feeling.

History records numerous instances of the power of this devout and solemn music; as how worldly, sensual and wicked men, happening to hear this chant as it poured forth from cloistered walls, have then and there resolved to change their lives. The conversion of St. Augustine was attributed to just such a chance hearing of this wonderful song of the monks.

There always seems to have been in the minds of the really great composers a deep conviction of the dignity of their labor whenever they attempted to express the solemn truths of sacred objects. Handel, in commenting on the Hallelujah Chorus, said: "I did think I did see all heaven before me, and the great God Himself." At the

head of his scores Haydn inscribed the words, "In Nomine Domini," and at the end of them, "Laus Deo."

It was in the middle of the sixteenth century that the class of composition now ranked as the highest was originated. The oratorio dates its existence and its name from the meetings held by St. Philip Neri in the oratory of his church in Rome, at first in 1556, for religious exercise and pious edification. Originally this consisted of laudi or short hymns, the extent of which was afterward enlarged. By and by the spoken matter was replaced by singing, and ultimately the class of work took the form in which it is cast by present composers. Such is the source of the didactic oratorio. The dramatic oratorio is an offshoot of the same, but is distinguished by its representation of personal characters and their involvement in a course of action. History now steps on the great name of Mozart, who wrote forty-eight symphonies, some of them in the tenderest years of childhood. It is related of Mozart, that one day a stranger called and requested him to compose a requiem, and offered to pay for it in advance. The composer began the work under the influence of superstitious fear, believing that the messenger had been sent from the other world to warn him of his own approaching death. Meanwhile he received a commission to compose an opera for the coronation of the Emperor at Prague. He worked incessantly and far beyond his strength. The coronation took place and its splendors threw the opera very much in the shade. The "Magic Flute" was produced within the same month and had a successful run. But the requiem still remained unfinished. The stranger therefore made another appointment, paying a further sum in advance. Mozart worked at it unremittently, hoping to make it his greatest work. His sacred music, though less florid than Haydn's, was even more voluptuously beautiful, perfect in its kind, though showing no trace of the stern grandeur of Handel or the devotional purity of Palestrina. In the requiem he surpassed himself, but he was not permitted to finish it. When the stranger called the third time the composer was no more. We are not yet prepared to judge of

the latest and perhaps most radical revolutionist in music, Richard Wagner. As he devoted himself to dramatic compositions intended for the theatre, a consideration of his music dramas has no place in this essay. We are concerned here with music and musical composers dedicated to Almighty God. We cannot close a consideration on this subject without paying a tribute to the special patroness of music and musicians, St. Cecilia. Half the musical societies in Europe are named after her, and her love for music has led the votaries of a sister art to find subjects for their works in episodes of her life. The painting reproduced in this volume of the "Masterpieces" shows St. Cecilia, wrapped in an ecstasy of devotion, seated at that most kingly of all musical instruments, the church organ. The Church, ever mindful of humanity, and knowing the shortest and most direct avenues to our heart and souls, has ever encouraged the evolution of music. In its sublime ritual the Church employs the world's masterpieces with this limitation, that the musical composition used must be of a devotional and elevating nature.

Borne on the swelling notes our souls aspire;
While solemn airs improve the sacred fire,
And angels lean from heav'n to hear.

OPENING OF THE FUNERAL ORATION ON HENRIETTA OF FRANCE

He who reigns in heaven and who is the Lord of all the empires, to whom alone majesty, glory and independence belong, is also the only One who glories in dictating laws to kings, and in giving them, when it so pleases Him, great and terrible lessons. Whether He raises or lowers thrones; whether He communicates His own power to princes, or reclaims it all and leaves them nothing but their own weakness, He teaches them their duties in a manner both sovereign and worthy of Him; for when giving them His power, He commands them to use it as He does, for the good of the world; and He shows them in withdrawing it that all their majesty is borrowed, and that, though seated on the throne, they are nevertheless under His hand and supreme authority. Thus does He teach princes, not only by deeds and examples. "Et nunc, regis, intelligente; erudimini, qui judicatis terram." Christians, ye who have been called from all sides of this ceremony by the memory of a great Queen—daughter, wife, mother of powerful kings and of sovereigns of three kingdoms—this speech will bring before you one of those conspicuous examples which spread before the eyes of the world its absolute vanity. You will see in a single life all the extremes of human affairs: boundless felicity and boundless misery; a long and peaceful possession of one of the world's noblest crowns; all that can be given of the glories of birth and rank gathered upon a head which is afterwards exposed to all the insults of fortune; the good cause at first rewarded by success, then met by sudden turns and unheard-of changes; rebellion long restrained, at last overriding everything; unbridled licentiousness; destruction of all laws; royal majesty insulted by crimes before unknown; usurpation and tyranny under the name of liberty; a queen pursued by her enemies and finding no refuge in either of her kingdoms; her own native land become a mel-

ancholy place of exile; many voyages across the sea undertaken by a Princess in spite of the tempest; the ocean surprised at being crossed so often, in such different ways, and for so different causes; a throne shamefully destroyed and miraculously restored. Those are the lessons which are given by God to the kings. Thus does He show to the world the emptiness of its pomps and splendors. If I lack words, if expression is unable to do justice to a subject of such magnitude and loftiness, things alone will speak sufficiently; the heart of a great Queen, formerly raised by long years of prosperity and suddenly plunged into an abyss of bitterness will speak loudly enough. And if private characters are not allowed to give lessons to princes upon such strange occurrences a King lends me His voice to tell them. "Et nunc, reges, intelligente; erudimini, qui judicatis terram:" "Understand now, ye kings of the earth; learn, ye who judge the world."

But the wise and religious Princess who is the subject of this discourse was not simply a spectacle presented to them that they may study therein the counsels of Divine Providence and the fatal revolutions of dynasties. She was her own instructor, while God instructed all princes through her example. I have said already that the Divine Lord teaches them both by giving and by taking away their powers. The Queen of whom I speak understood one of these lessons as well as the other, contrary as they are, which means that in good as well as in evil fortune she behaved as a Christian. In the one she was charitable, in the other invincible. While prosperous she made her power felt by the world through infinite blessings; when fortune forsook her she enlarged her own treasure of virtues, so that she lost for her own good this royal power which she had had for the good of others. And if her subjects, if her allies, if the Church Universal were gainers by her greatness, she gained by her misfortunes and humiliations more than she had done by all her glory.

THE KNIGHTS OF COLUMBUS

ITS INCEPTION, ORGANIZATION, OBJECTS AND GROWTH

By

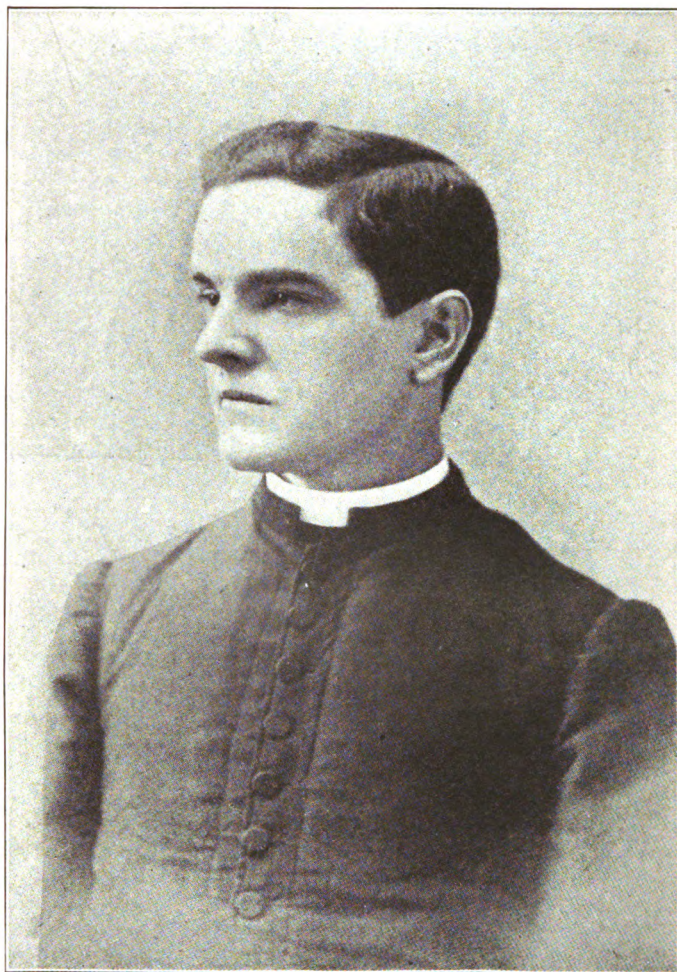
DANIEL COLWELL, *Grand Secretary of the Order*

The Knights of Columbus is distinctly an American Order. Its aims are patriotic from the standpoint of unadulterated Americanism, and religious from the standpoint of true Christianity.

It was designed to unify American Catholic citizens of every national and racial origin in a social and fraternal organization, giving scope and purpose to their aims as Catholics and as Americans, whether, in developing the social and fraternal spirit that should exist among those who are sons of the same Church and citizens of the same Republic, or in furthering great educational and religious enterprises undertaken by the Church in America.

The history of the American continent dates from its discovery by Columbus, whose name the Order bears. The history of the Catholic faith in the New World dates from the planting of the Cross on its shores by the great discoverer and the Priest of God who accompanied him.

The records of Catholic achievements on this continent have, to a great extent, been falsified by the prejudiced, or misinterpreted by the fair minded non-catholic historian. That the Order of the Knights of Columbus has a great educational mission before it, and that it appreciates its grand opportunity to help re-write our history in accordance with truth, where it bears on events, in which the actors were Catholics, or where Catholic purposes and



REV. MICHAEL J. MCGIVNEY,
Founder of the Order, Knights of Columbus.

methods are to be construed is seen by its action in National Convention assembled, in the city of its birth, New Haven, Conn., on March 7th, 1889, when in response to the address of the Very Rev. Dr. Garrigan, Vice-Rector of the Catholic University of America, \$50,000 was unanimously voted to establish in the University a Chair of American Secular History. Following, are extracts from this address:—

“The message which I bring from the Catholic University to the Knights of Columbus assembled in solemn conclave is the message that your great Catholic body assume the endowment of a Chair of American Secular History in our first Catholic American University. It is an invitation to affiliate yourselves in a certain sense with the work of that great institution; to unite yourselves with the youngest and the greatest of our Catholic institutions, in planning and developing the highest education of the clergy and the laity in these United States! And this invitation comes hopefully to you, the youngest and most vigorous of Catholic organizations in our Republic. It is an invitation to associate yourselves with us in clearing the clouds of error that have hung over us for the last hundred years by bringing Catholic truth into the full light of day, so that men may place us as Catholic citizens where we belong and estimate the Church as she should be considered, a divine institution and the pillar and ground of truth.

“It is needless to say that there is an urgent demand for this Chair of American Secular History in the University. We want, or rather the Church wants it, the Catholic people want it, and it is a great reproach to us all that some centre, some fortress of historical truth that would silence our enemies, correct errors, and defend the position of the Catholic people and the Catholic Church on this continent has not been already established. You, gentlemen, can realize the value of historical study in our day. The intellectual world is constantly turning back to history, and history is being re-written and presented in a clear and critical form to the world, as it never was be-

fore. But we have no one to present our side, to represent our cause. We are at the mercy of those who are alien to us in race and religion, and who cannot understand the motive, or even the outward action of Catholic life in history.

"We have fragments of history collected by the late John Gilmary Shea—peace to his soul—who has done great things during his short span of life, and with very scanty means, for American Catholic history. He was an historical genius of real merit. I believe he was brought to an early grave by his struggles against adverse circumstances to leave some monument of Catholic history. All our history, for school and college and library comes to us, mediately or immediately, through such men as Prescott, Bancroft, Justin Winsor, John Fiske, and a few others who cannot analyze Catholic facts, cannot give the philosophy of Catholic history, and cannot estimate fairly the character of the men and the actions of whom they write.

"In these four hundred years of American history, there have been social movements, there has been a phenomenal religious growth, there have been superhuman struggles; the Church has accomplished a mighty work on this continent, and has been a potent factor in every line of its development. And yet, where is her credit for it all? Until the very present day, and perhaps even yet in many sections of our country and among thousands of our fellow citizens, there is a lurking suspicion that the Church and her people are a menace to our free institutions. And this is based, as they allege, upon the part which she has played in the history of the past. The remedy is in writing Catholic history in all its truth and in all its beauty; for we are not afraid of the truth in opening its pages to the eyes of an intelligent world, and in defending its position with the broadest and the deepest historical erudition.

"Therefore the man who will occupy the Chair of American History in the Catholic University, be he layman or cleric, must be well equipped for his work, and must come to devote his life and his best energies to that

work. He should know the various European languages in which the early history of this continent was written; he must grasp the various political movements which have led up to our present proud position; he must have the very best methods, and bring the best critical skill to his study, and in such a man, which we hope to find and train, you will have a true Knight of truth and justice, modeled on the life and efforts of the great Columbus himself, occupying the Chair which I trust you will have the honor to establish in the Catholic University of America."

Before the close of the Convention the Supreme Knight read the following telegram from the Catholic University:

"John J. Cone, Knights of Columbus Convention,

"New Haven, Conn.

"Cardinal wishes to thank Convention for its generous action. The University unites with him in extending sincere thanks.

"(Signed)

THOMAS J. CONATY."

AIM AND ORIGIN OF THE ORDER

It was for the purpose of giving to the Catholic men of this country a fraternal order with insurance features in some respects similar to the masonic society, but of a character conforming to the requirements of Catholicity that the Knights of Columbus was inaugurated. The remarkable rapidity with which the Order has spread shows that it filled a well defined want. Our non-catholic fellow citizens had their secret fraternal societies with their insurance features and social and other advantages. These secret societies were not acceptable to the authorities of the Church. Many of their advantages, however, were so attractive that large numbers of Catholic young men were led into joining them.

The Order of the Knights of Columbus is well designed to fill the great want of our best Catholic young men for a fraternal order organized in harmony with Catholic teachings and traditions, and its sanction by the Church

shows her wonderful ability to adapt her methods to the conditions and environments of every age and nation.

The age is one of social co-operation, and men have a tendency to combine for mutual benefit, and when they combine according to the laws of their country and the laws of God they become an immense force for good in the community, in the nation, and in the world.

Several of the originators of the Knights of Columbus were, prior to its organization, associated together as members of a society known as the "Red Knights." This was a local, social body composed wholly of Catholic young men. During their association together in this society they conceived the idea of organizing the Knights of Columbus, and held many conferences in relation thereto, preparing the first drafts of the Ritual, etc. It is the same story that can be told of many other great movements, it had a humble beginning and its founders builded wiser than they knew.

The first meeting to perfect the organization of the Knights of Columbus was held in the year 1881 in the office of Cornelius T. Driscoll and Daniel Colwell, both of whom were among its charter members. Mr. Driscoll, a graduate of Yale University, was at that time Corporation Counsel of the city of New Haven, and was afterwards, in 1899, elected its Mayor. He was also the first Grand Knight of the first Council organized.

Daniel Colwell, one of the original forty-two who organized the Sarsfield Guard, 2nd Regiment, C. N. G., was at that time an officer of the Superior Court of Connecticut. He was first elected Grand Secretary of the Order in 1884, and held that office continuously, being again re-elected in 1899. In view of the growth of the Order this office has now become one of considerable responsibility and great importance.

FOUNDERS OF THE ORDER

The charter members were: Rev. Michael J. McGivney, James T. Mullen, Daniel Colwell, Cornelius T. Driscoll, John T. Kerrigan, Matthew C. O'Connor, M. D., Wil-

liam M. Geary and Rev. P. P. Lawlor. To the heroic efforts and personal devotion of Father McGivney more than to any other person is due the fact that the Hierarchy of the Church gave to the Order its encouragement. The Catholic Church is unalterably opposed to the so-called secret societies, and not until thoroughly satisfied that the Order was one organized on lines consistent with Catholicity did the Church give to its sanction.

At the time the Order was established, Father Lawlor was the Rector of St. Mary's Parish, New Haven, Conn., where he officiated from 1879 to 1886, and Father McGivney was a zealous young curate in the same parish. His enthusiasm and the sanction of Father Lawlor did much to advance the interests of the Order before it had secured a standing before the Church and throughout the Nation. Both these priests have since passed to their reward. Father Lawlor died on May 20th, 1886, and Father McGivney on August 14, 1890, in Thomaston, Conn., his remains being interred in Waterbury. They have gone, but the work they advanced will live long after them.

James T. Mullen, the first Supreme Knight of the Order and one of its charter members, was the man who suggested the name of the Order. He really sacrificed his life in furthering the work of the Order in its early days. He worked for its establishment and growth in season and out, traveling to all parts of the state in all kinds of weather, being up early and late in promoting its development. His strenuous efforts on its behalf were the cause of his last sickness. He passed away July 6th, 1891.

Mr. Mullen was a native of New Haven, an active business man of considerable force of character. While yet a boy he enlisted in the Civil War. He afterwards became a member of the famous Sarsfield Guard and a Knight of St. Patrick, and was a fire commissioner of the city of New Haven for thirteen years, and president of the Board of Fire Commissioners for a number of years. He also served as a member of the Board of Aldermen.

Other charter members who rendered valued service to the Order were William M. Geary, Dr. Matthew C.

O'Connor and John T. Kerrigan. Mr. Geary, at the time the Order was founded, was employed in the Town Agent's Office. He afterwards became Grand Knight of San Salvador Council. He has rendered most valued assistance to the Order in the Grand Secretary's office.

Doctor O'Connor, a physician identified with New Haven's best interests, was graduated at St. Xavier's College and the College of Physicians and Surgeons of New York City. He has held the positions of officer of the Board of Health, president of the Knights of St. Patrick, vice president of the New Haven Medical Association, and Fellow of the Connecticut Medical Society. He was from the first active in advancing the interests of the Order of the Knights of Columbus, and held for three years the office of Supreme Council Physician.

John T. Kerrigan, one of the best known post-office men in the United States, having been connected with the department for over thirty years, held the post of Chief Mailing Clerk, in the New Haven Post Office. Mr. Kerrigan assisted in organizing in Meridan the second Council established by the Order, and was Deputy Supreme Grand Knight shortly after the Order was incorporated. The first Council established was called San Salvador, No. 1, being the name given by Columbus to the island on which he first set foot in the Western World.

ORIGINAL CHARTER OF THE KNIGHTS OF COLUMBUS

STATE OF CONNECTICUT, HOUSE OF REPRESENTATIVES

RESOLUTION INCORPORATING THE KNIGHTS OF COLUMBUS

GENERAL ASSEMBLY, JANUARY SESSION, A. D. 1882

Resolved by this Assembly:—

Section I. That Michael J. McGivney, Patrick Lawlor, Matthew C. O'Connor, Cornelius T. Driscoll, James T. Mullen, John T. Kerrigan, Daniel Colwell, William M. Geary, and all such persons as may from time to time be



EDWARD L. HEARN,
Supreme Knight, Knights of Columbus.



DANIEL COLWELL,
National Secretary, Knights of Columbus.

associated with them, together with their successors, be and they are hereby constituted a body corporate and politic by the name of the Knights of Columbus, of New Haven, for the purpose of rendering mutual aid and assistance to the members of said society and their families; and by that name shall have perpetual succession, and be capable in law to purchase and receive and hold and convey all kinds of property, both real and personal, requisite or convenient for the purposes of said society; may have a common seal, which they may change and renew at pleasure; may sue and be sued, defend and be defended, plead and be impleaded, answer and be answered unto, by their corporate name, in all courts and places whatsoever; may elect such officers and agents as they shall deem necessary, and may make and execute necessary by-laws, rules and regulations for the proper management of said society and its property; provided said by-laws, rules and regulations shall not be inconsistent with the General Laws of this State.

Sec. 2. This resolution may be altered, amended or repealed at the pleasure of the General Assembly.

In the January session of the Legislature of 1899, the following amendment to the charter was made, which clearly defines the purposes and aims of the order:

Resolved by this Assembly, that the resolution incorporating the Knights of Columbus (approved March 29, 1882), be, and the same is hereby amended to read as follows:

Section 1. That Michael J. McGivney, Matthew C. O'Connor, Cornelius T. Driscoll, James T. Mullen, John T. Kerrigan, Daniel Colwell, and William M. Geary, and all other persons now associated with them under and together by the name of the Knights of Columbus, together with all such persons as may hereafter become associated with them, together with their successors, be and they are hereby constituted a body corporate and politic by the name of the Knights of Columbus, for the following purposes only:

1. Of rendering pecuniary aid to its members, and

beneficiaries of members, which said aid shall be exempt from attachment and execution while in possession of such corporation, members, or beneficiaries, which said beneficiaries shall be specified only in the following order, to-wit:

(a). To such person or persons of the immediate family of such member, as by him designated.

(b). To such person or persons, in default of such family, of the relatives of such member as by him designated.

(c). To such person or persons, in default of such family or relatives, as by him designated.

(d). In default of any designation by such member, or out of the order named, except by permission of the board of directors, or their successors, for cause shown, then such aid shall be rendered by said corporation to such family or relatives who are heirs-at-law of such member in the manner above arranged, upon their proof of being of such family or such heirs-at-law, and in default of such designation by such member, and in default of such family or heirs-at-law, then such aid shall revert to said corporation for its sole use and benefit.

2. Of rendering mutual aid and assistance to its sick and disabled members.

3. To promote such social and intellectual intercourse among its members as shall be desirable and proper, and by such lawful means as to them shall deem best.

4. Said corporation for the purpose of more effectually rendering aid and assistance to its members, may establish, accumulate and maintain a reserve or other fund in such manner and to such amount as it may determine.

Sec. 2. Said corporation by its corporate name, to-wit, Knights of Columbus, shall have perpetual succession, and shall have power in law to purchase, receive, hold and convey all kinds of property, real and personal, requisite or convenient for the purposes of said corporation; may have a common seal which it may change or renew at pleasure; may sue and be sued, defend and be defended, plead and be impleaded, answer and be answered unto, in all courts in this state, and in any court in any other of the

United States, and in the United States courts, and all places whatsoever; may elect and appoint such officers and agents as it may deem necessary and proper; shall have power to make and adopt a constitution and by-laws, rules, and regulations for the government, suspension, expulsion and punishment of its members, the election and appointment of its officers and their duties, and for the management and protection of its property and funds, and any and all other matters pertaining to the well being and conduct of said organization; may from time to time alter and repeal said constitution, by-laws, rules and regulations, and adopt others in their place, provided the same is legally done, and provided, further, that said Knights of Columbus shall continue to be governed, managed, and controlled by the constitution of the Board of Government, laws of Board of Government, laws and rules for subordinate councils of the Knights of Columbus, and all other regulations, laws, by-laws and rules now in force and already adopted by said Knights of Columbus, until the same are legally changed, altered, amended or repealed in the manner in said constitution, laws of Board of Government, and laws and rules for subordinate councils, now provided, and shall have all other powers granted to corporations by the general laws of this state.

Sec. 3. Said corporation may locate and establish subordinate councils or other branches and divisions thereof, composed of members of said corporation, in any town or city in this or any other state of the United States, and said councils or branches when so established shall be governed and managed by such laws, by-laws, rules and regulations as said corporation shall determine, and said corporation may enforce such laws, by-laws, rules and regulations against said subordinate councils or division, or branches in any action at law in any court of this state, or of any other state of the United States, and all subordinate councils or other branches of said corporation heretofore established by said corporation shall be governed by such laws, by-laws, rules and regulations as are now in force, or which may be hereafter adopted by said corpora-

tion, and said laws, by-laws, rules and regulations may be enforced by said corporation by suit at law in any court in this or other state of the United States.

Sec. 4. Said corporation shall make no laws which shall be inconsistent with the laws of this state.

Approved April 5, 1889.

The National Council is the governing body. It is composed of State Deputies and Representatives elected by State Councils, and the last past Deputy of each State Council to the Grand Council, as also the charter members of the Order, the latter being life members of the National Council. The National Officers are elected every two years. The National Council elects not less than five nor more than twelve members of the Board of Directors, these with the National Officers form the Board of Directors. The title to the property of the Order vests in the National Council.

Each state has a State Council composed of delegates from the Local Councils throughout the state. The State Councils in turn send delegates to the National Council.

Death claims are settled by the National Council and sick benefit claims by the member's own Local Council.

That the Order has the full sanction of the authorities of the Church as well as that its principles tend to make its members not only better Americans, but also better Catholics, is evidenced in the fact, that each Council, local, state and national, has for its Chaplain a priest of the Church.

A movement was started in 1899, to form Ladies' Auxiliary Councils, and a Ladies' Auxiliary Council, named the "Russell Council Auxiliary," was formed in New Haven, Connecticut, in that year and a petition presented to the National Convention of that year, asking the Order to give to such Councils a legal status and form such rules and regulations for governing the same as the National Council deemed best. The petition was referred to a committee with instructions to report at the next National Convention.

At the beginning of 1899, the Order had a fund of over a quarter of a million dollars in the form of first mortgages,

money in bank and cash on hand, and the Order had 381 Councils in all, and 22,005 Insurance Memberships, and 20,262 Associate Memberships. At the beginning of 1900, so great was the progress of the Order that it had a fund of \$351,160.08, and an Insured Membership of 26,366, and an Associate Membership of 30,057 with 481 Councils.

The national officers elected March 8, 1899, for a term of two years commencing April 1st, were: Supreme Knight, Edward L. Hearn of South Framingham, Mass.; Deputy Supreme Knight, John W. Hogan of Syracuse, N. Y.; National Secretary, Daniel Colwell of New Haven, Conn.; National Treasurer, John H. Drury of Rhode Island; National Physician, William T. McMannis, M. D. of New York; National Warden, Matthew McNamara of New London, Conn.; National Advocate, James E. McConnell of Mass.; National Chaplain, Rev. Garrett J. Barry of Boston, Mass.

The Convention also elected the following twelve gentlemen to serve with the National officers as the National Board of Directors: Philip E. Hendrick of Conn., James A. Flaherty of Penn., John J. Delaney of New York, Charles A. Webber of New York, William S. McNary of Mass., P. J. Brady of Ohio, Joseph E. Gavin of New York, James F. Cavanagh of Mass., James J. Kelly of Illinois, Bernard M. Bridget of Washington, D. C., Hugh V. O'Donnell of Rhode Island, John F. Crowley of Maine.

"This is the place. Stand still, my steed,—
Let me review the scene,
And summon from the shadowy past
The forms that once have been."

To organizations as well as individuals the passing of the old year and the beginning of the new, is a matter of more than ordinary significance. It is a time when custom lends propriety to reminiscence and reverie. It is the chosen moment for recollection and review and for the framing of new hopes and ambitions along the lines which past experience has suggested as most feasible and practical.

Those who take advantage of the annual prerogative by

delving in the shadows of the past for a final glimpse of the deeds of yesterday seldom lack in compensation, for then it is that the victories won assume the clearest outline, and in such pleasant company one may forget a chance defeat. Again, it is by comprehensive knowledge of the ground already covered that we can best determine our latitude and longitude and test, with at least some degree of certainty, the correctness of our future course. In more ways than one, therefore, a casual survey of the road we have traveled proves a source of happiness and help.

A brief consideration of the general aims and activities of the Knights of Columbus during the past twelve months cannot fail, in this, the accepted hour of retrospection, to interest all who are enrolled under its banners, and who, by reason of their membership, are in accord and sympathy with its purposes.

To say that the year had been a successful one is to express but indifferently a condition which reflects the highest credit upon the Order and its members. Never before has the organization enjoyed such a period of prosperity and development. Never has it crossed the threshold of a new year so strongly reinforced in membership and resources. Almost every city and town in America give testimony of its growth, while the echo of its fraternal teachings comes back to us from Canada, Mexico, and the Philippines. The figures which follow are convincing.

The total membership of the Order on Jan. 1, 1905, was 125,806. On Jan. 1, 1906, it was 143,470, a gain of 17,664. Of this number 5,443 joined the insurance branch and 12,221 the associate. The very gratifying increase in insurance membership sustains the reputation which the Order has gained to being one of the safest and most substantial fraternal insurance organizations in existence. It also proves the popularity of our step rate plan.

During the year 144 new Councils were instituted, making a present total of 1,043 subordinate Councils. Three of these are worth a word of special mention at this time. One of the Councils was organized at Reno, Nev., thereby completing the establishment of the Knights of Columbus in

every state of the Union. Another Council was formed at Manila, where, nurtured by a strong Catholic sentiment and supported by an enthusiastic body of Knights, it will undoubtedly meet with deserved success. Our entrance into Mexico, where the last of the three Councils referred to, was instituted, is a matter of recent knowledge, but it is mentioned as another indication of the international character of our Order, already in a flourishing condition across the Canadian border. The institution of the Mexican Council in the City of Mexico, was accomplished under circumstances which make it safe to prophesy a strong and effective organization in that jurisdiction. The Council is composed of some of the best Catholic gentlemen in the Republic and it is adding constantly to its strength and influence.

The number of State Councils has increased during the year from 32 to 36, the new Councils being organized in Nebraska, Utah, South Dakota and Florida. Two new territorial jurisdictions were also established, one in Mexico and the other in the Maritime Provinces, where the Order is making great headway.

The following table will give an idea of the increase in Knights of Columbus' funds:

	1905.	1906.
General Fund, Jan. 1.....\$	33,587.65	\$ 18,983.00
Death Benefit Fund, Jan. 1....	25,000.00	25,000.00
Mortuary Res. Fund, Jan. 1... 1,	119,525.66	1,320,509.67
Per Capita Surplus, Jan. 1....	26.32	28.30

These brief membership and financial statements are conclusive evidence of healthy growth. They show that the Order is ably maintaining its place in the front rank of the fraternal societies. And yet they comprise but a small part of the mass of testimony at hand to prove the strength and permanence of the Knights of Columbus movement. The splendid Council homes, owned by the members, which have been erected throughout the country from the Atlantic to the Pacific and from Canada to Mexico, furnish overwhelming assurance of the vitality of the organization and the enthusiastic and sustained interest of the membership.

The number of permanent homes has been greatly increased during the year and many more buildings are in process of erection.

The building to which the greatest interest attaches, is, of course, the new national headquarters at New Haven, Conn. This magnificent structure has already been described in these columns and it is sufficient to say that it will be completed in June and will be dedicated during the national convention, which will be held in New Haven in that month.

One of the finest Knights of Columbus homes in the country was finished and dedicated in October by Florentine Council, of Poughkeepsie, N. Y. It is a beautiful structure and a magnificent tribute to a most enterprising Council.

The New York City headquarters at 138 East 27th St., is another model home in which the Knights take great pride. It was secured early last year by New York Chapter and has been the scene of many a memorable gathering.

Vera Cruz Council, 647, and Liberty Council, 432, of New York City, both took possession of handsome new homes last year, one on 23rd St. and the other on West 48th St.

Haverstraw, N. Y., Council, 581, purchased a fine building, as did also the Schenectady, N. Y. Council.

Corrigan Council, of New York City, completed a fine hall at Washington Heights.

St. Paul, Minn., Council erected a modern building which is in every way a credit to the Knights of that city.

Patrick Walsh Council, of Augusta, Ga., purchased through an investment company composed of its own members, a very desirable home in the heart of the city.

Oxnard, Cal., Council, 750, completed and dedicated a \$25,000 hall.

The Genoa Club consisting of the members of the Lowell, Mass., Council, erected a fine country clubhouse at Tynngsboro.

A building was purchased in Jersey City, N. J., at a cost of \$32,000 for use as the principal headquarters of the Knights of that state.

Vicksburg, Miss., Council, 898, and the North Bay, Ont., Council, also established permanent homes.

This list is necessarily incomplete but it will give an idea of what has been accomplished.

The Knights of Columbus of Greater Boston intend to erect a magnificent building in that city and are arranging, through Boston Chapter, for a week's production of a musical comedy in aid of the building fund.

A splendid K. of C. temple is to be erected in St. Louis at a cost of \$200,000. A larger part of the stock has already been disposed of.

Denver, Colo., is to have a \$50,000 Knights of Columbus temple. A building association has been formed and practically all preliminary plans made for the erection of the building.

The Albany, N. Y., Council, has planned the erection of a new building in the rear of its present quarters, at a cost of about \$25,000. The "Mawsim" recently given by the Council, furnished a subsequent nucleus for the building fund.

P. N. Lynch Council of Charleston, S. C., has purchased a site for a new building and will begin construction work as soon as possible. A fair will shortly be held for the benefit of the building fund.

The Jacksonville, Fla., Council has also purchased a building site and will erect a \$10,000 home.

Chicago Chapter is planning for the erection of a grand Knights of Columbus temple.

Other Councils which have the permanent home question under serious consideration, and which are now erecting buildings or else are planning to do so, include those at Columbus, O., Mobile, Ala., Peoria, Ill., New Orleans, La., Cincinnati, O., Youngstown, O., Hartford, Conn., Newburgh, N. Y., Los Angeles, Cal., and Detroit, Mich.

Quite a number of Councils have secured fine homes by leasing suitable buildings for long terms and fitting them up in accordance with Council requirements.

The work of the Order along charitable and educational lines during the year had been more extensive than ever

before and exceptionally fruitful in results. The pressing needs of the Catholic University gave the Knights their best opportunity in this direction, and their response to Cardinal Gibbons' appeal was prompt and effective. Pennsylvania is entitled to particular credit for its work in behalf of the University, over three thousand dollars being contributed by the Knights of that state. About the same time the Philadelphia Knights turned over to Archbishop Ryan, for charitable purposes, \$5,300, the proceeds of their annual reception.

The Fall River, Mass., Council demonstrated its charitable spirit by collecting funds to relieve the distress caused by the big strike in that city.

A mortgage of \$6,000 on St. Augustine's Church, Ossining, N. Y., was recently paid off by means of a fair, in which Sing Sing Council, 311, took the leading part.

Knights of Columbus of New York City raised \$25,000 for the erection of a Catholic Chapel on Blackwell's Island.

In many other cities and towns the church and the poor have been given substantial assistance, while the work of education has been advanced by donations, the establishment of scholarships, the giving of medals, etc.

In Pittsburg, Pa., the Knights of Columbus secured the appointment of a Catholic young woman as Detention Officer in the Juvenile Court, for the protection of the interests of Catholic children. The Knights pay her salary.

The relief work of the Order in behalf of its members has been maintained at a creditable standard. In at least four cities hospital beds have been at the disposal of sick brothers, while in several other sections relief committees have furnished aid. K. of C. labor bureaus have helped secure many brothers employment.

Council business sessions were as a rule reasonably well attended in 1905, while degree work seldom failed to pack a Council hall to its full capacity. The lectures and smoke talks given by so many of the Councils, proved good drawing cards, but the numerous educational and social features conducted by enterprising committees must also be credited with their full measure of success. Different Councils found

different methods beneficial in interesting and entertaining the members, and each met the problem in its own way.

The greatest triumph of the year was undoubtedly the National Convention and General Reunion held in Los Angeles last June. Well may the Knights of Columbus feel proud of that meeting. Not only was it one of the biggest gatherings ever held on the Pacific slope but it was more prolific in results than any similar undertaking of the Order as a whole. It emphasized the Catholic and American spirit of the Knights of Columbus and it inspired and enthused the West with the spirit of Columbianism to a remarkable degree. It revitalized the national interest in the chivalrous principles of Knighthood, made us new friends and opened up new avenues of progress. It gave assurance of the permanency and development of the fraternal movement beyond the Rockies. In fact, every section of the country seems to have drawn new life and inspiration from it, as the growth of the Order since the Los Angeles pilgrimage has been almost phenomenal.

The anniversary of the discovery of America by Christopher Columbus was given splendid recognition by the Knights last year, the celebrations in October being much more general and elaborate than in any previous year. The action of Gov. McDonald of Colorado in making Columbus Day a holiday in that state, was quite gratifying to the members of the Order, as it established a precedent which it is hoped will be followed by other states.

At Atlantic City, N. J., there was the usual big celebration in August in observance of Embarkation Day.

The annual state parade at Providence, R. I., in October, was the "biggest and best ever," and proved that the brothers of the progressive jurisdiction have lost none of their old-time enthusiasm.

The Connecticut State Field Day was another memorable event in New England.

The Fourth Degree exemplifications during the year, of which there were several, have all been marked by exceptionally large classes and extraordinary attendance of members. The most notable exemplification perhaps was that

given at the National Reunion at Los Angeles, where candidates from almost every state in the Union presented themselves for initiation. The number of Fourth Degree Assemblies has materially increased. They have proved a very beneficial element in the order.

The dead have not been forgotten. Annual memorial services in honor of deceased members were held by the majority of Councils and in many cases these were supplemented by special exercises immediately following a member's death.

The above is at best but an imperfect review of the many lines of activity which have engaged the attention of the members the last year. It is, nevertheless, a record of results. It is an invincible collection of reasons why the Knights of Columbus is the powerful organization that it is. Let us hope that the Order will continue the great work it has undertaken, to the end that it may maintain its position as the premier Catholic society of America, the pride of Catholic manhood and the recognized advocate of the highest ideals of **fraternity**.

